THE CHURCHMAN.

Vol. X.—No. 22. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 490.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, AUGUST 8, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. { Terms—$3 00 per an IN ADVANCE.

From the Barbadian.

A LETTER TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY,

Upon the formation of a Fund for endowing additional Bishoprics in the Colonies.

BY CHARLES JAMES, LORD BISHOP OF LONDON.

My Lord Archbishop,—I am persuaded that I need not offer any apology for addressing a letter to your Grace upon a subject, which I know has occupied much of your thoughts, and which I consider to be of the most urgent importance to the interests of that branch of the Church of Christ which looks up with reverence to your Grace as its chief spiritual ruler.

The time appears to me to have arrived, at which a great effort is required, on the part of the Church of England, to impart the full benefits of her apostolical government and discipline, as well as of her doctrines and ordinances, to those distant provinces of the British empire, where, if the Christian religion is professed at all, it is left to depend for its continuance, under the blessing of its Divine Head, upon the energies of individual piety and zeal, without being enshrined in the sanctuary of a rightly constituted Church, the only sure and trustworthy instrument of its perpetuation and efficiency.

The duty, incumbent upon the government of a Christian country, of making provision for the spiritual wants of its colonies, a duty recognised and fulfilled by those states which have maintained their communion with the Church of Rome, was felt at far too late a period by the rulers of this Protestant country, and has at no time been completely and effectually carried out. At present it is openly called in question by a large proportion of the members of one branch of our legislature; and there does not appear to be much hope of our obtaining, at the present moment, in the actual state of the public revenue, any considerable aid from the national resources, for the purpose of planting and maintaining the Church of this country in its colonies. In the mean time, those colonies are rapidly increasing in extent and population, and the want of some effectual provision for the preservation of their Christianity is augmented, just in proportion as the chance of supplying it appears to be diminished.

Every year's experience tends to prove, and the opinion is rapidly gaining ground, that in our endeavors to provide for our colonists that, which in the first instance they have not the means of providing for themselves, the ministrations and opportunities of our holy religion, it is not enough that we send out *with* them, or *amongst* them, a certain number of missionaries; and that we contribute to build a certain number of churches and schools. No doubt even this provision will be productive of much good; but if we desire the good to be complete, permanent, and growing with the Church's growth, we must plant the Church amongst them in all its integrity. Each colony must have, not only its parochial, or district pastors, but its chief pastor, to watch over, and guide, and direct the whole. An Episcopal Church, without a bishop, is a contradiction in terms. The jurisdiction, exercised in former times over the colonies by the Bishop of London, and still conventionally exercised by him over those clergymen of the English Church who have no bishop of their own, is an anomalous and very inadequate substitute for the practical authority of a diocesan bishop, residing amongst and superintending his own clergy, and giving unity, consistency, and efficiency to their pastoral labors.

For a proof of the incalculable advantage which would result from planting a perfect integral branch of our Church in each of our colonies, we may appeal to the result of experiment. Compare the present state of the East and West Indies, with respect to their religious and moral condition, both as to the clergy and laity, with that which existed before the establishmemt of the episcopate in those parts of the empire, and the evidence will appear to be decisive. Not that we deem it necessary to appeal to the testimony of a comparatively recent experiment. It might have so happened—God be praised that it is not so! but it might have so happened—that the seemingly adverse circumstances under which those bishoprics were constituted, and the peculiar difficulties to be encountered by their first incumbents, would prevent, for a long series of years, any remarkable consequences of a beneficial nature from those wise and Christian measures. The unfavorable nature of the soil in which the tree was planted, might have seemed to forbid the expectation of its bringing forth much fruit till after many seasons. That it would not *ultimately* disappoint the just hopes of those who placed it there, was the persuasion of those who believed that a branch of the true Church must needs be "like a tree planted by the water side, which should bring forth its fruit in due season." But its produce has already been abundant enough to justify their wisdom and foresight, and to minister cause of thankfulness to Him who giveth the increase: and to encourage us to unceasing efforts for the purpose of conferring the same inestimable boon on every other colony of the British empire.

The difference between our past labors in the work of erecting colonial churches, and those which are now called for, must be this: that whereas we formerly began by sending out a few individual missionaries to occupy detached and independent fields of labor, unconnected with one another by their relation to a common oversight in the execution of their task, although deriving their spiritual authority from a common origin; and then, after an interval of many years, placing them under the guidance and control of bishops—we should now, after having supplied the wants of those older colonies, which are still destitute of the benefit of episcopal government, take care to let every new colony enjoy that blessing from the very first. Let every band of settlers, which goes forth from Christian England, with authority to occupy a distinct territory, and to form a separate community, take with it not only its civil rulers and functionaries, but its bishop and clergy.

But the *first* work to be done, is to supply the want of completeness in the Church which already exists in several of our colonies and distant dependencies. I would mention, as examples, the Cape of Good Hope, the Island of Ceylon, Van Diemen's Land, New Zealand, (which may be regarded as being virtually one of our colonies,) Malta, as the station of a bishop, who might exercise a salutary superintendence over those of our clergy who officiate as chaplains in the seaports and towns *upon* the coast, or *near* the coast of the Mediterranean; and perhaps Gibraltar. I speak with some knowledge of the circumstances, which show how desirable it is that a bishop should be placed in some of those places; having references continually made to me upon matters of great importance to the cause of religion and the Church, from English clergymen and congregations in foreign parts, which I am obliged to settle as well as I can, without any legitimate jurisdiction over the parties, and without any means of inquiring personally into the facts which form the subjects of their appeals to me. Your Grace's own experience will confirm the accuracy of this representation.

And besides this, it is obvious that our Church is not seen in her full and fair proportions by the strangers amongst whom she dwells. The defect of those ordinances, which can be received only at the hands of the highest order of the ministry, the absence of due regulations for the exercise of spiritual authority on the part of the clergy, and the want of a common bond of connexion between them, are disadvantageously contrasted with the discipline and completeness of other Churches, in themselves perhaps less perfect or less pure than our own.

I believe that the view, which I have here taken, of the position of our Church in those parts of the world which have just been enumerated, will be admitted to be correct by all those persons who have considered the subject. An opinion is generally prevalent amongst us, that something ought to be done, without loss of time, to supply the deficiency complained of; and the only question is, what are the steps to be taken?

Undoubtedly, I hold, that it is a sacred duty, incumbent upon the government of a Christian state, to make due provision for the maintenance and extension of Christianity in every part of the dominions of that state: but the time is not yet come for the full and free acknowledgment of that duty, on the part of those to whom it belongs: and we can hardly calculate upon an immediate exertion, on the part of the government of this country, adequately to supply the want of which I am now speaking. If they can be prevailed upon to take in hand the more urgent duty of supplying the spiritual wants of our manufacturing towns and populous districts at home, it is as much as we can expect for some considerable time to come.

If we look to the colonies themselves, in some instances there will be found a want of adequate resources for the immediate endowment of bishoprics; in others, it is to be feared, a want of inclination, arising from a state of feeling on the subject of the Church, occasioned in great measure by the very deficiency which we desire to supply. All our colonies, however, are not insensible to the advantages of episcopal church government; for it is known that there exists amongst the people of New Brunswick a very strong desire to have a bishop of their own, residing amongst them, and giving full effect to the ministry of their clergy. For my own part, I believe that, if measures were taken to provide a fund for the endowment of colonial bishoprics, some at least of our colonies would evince the same feeling of their own spiritual wants, and would be ready to assist us in the accomplishment of an object, of too great magnitude perhaps, or thought to be so, for their own unaided resources.

Where a work is to be done for any part of a Christian community, confessedly most important to their best interests, as well as to the cause of our Divine Master, if it is not done by the Government of the country to which that community belongs, (which, however, I can never regard as otherwise than bound to act as a part of the Church Catholic, in respect of its worldly means and appliances,) it appears to me, that all the members of that community and Church are bound to take the work in hand, and to do that which may in no case be left undone. It is on this principle that the Incorporated Society f r the Propagation of the Gospel in Foreign Parts, has now acted for more than a century. It has done that inadequately, which the government of the country ought to have done completely; and as there seems now to be but little prospect of its being relieved of its responsibility, it is to be hoped that every member of our Church, whom Providence has blessed with the means, will at length be brought to feel, that some portion of that responsibility rests upon himself. It is upon this principle, as it appears to me, that we must now proceed with regard to the endowment of new colonial bishoprics. I would propose, for your Grace's consideration, the following plan:—

1st. That a fund should be formed, by voluntary contribution, for the endowment of bishoprics in the colonies and distant dependencies of the British Crown.

2dly. That this fund should be held in trust and administered by the Archbishops and Bishops of the English Church.

3dly. That as a general principle, grants should be made for the endowment of bishoprics, to meet a certain proportion of the whole amount required for such endowment, raised in the colonies themselves.

4thly. That the money, set apart from the fund for the endowment of a bishopric, should be laid out at the earliest opportunity, in the purchase of land within the colony.

5thly. That contributions may be made specifically, for the endowments of particular bishoprics.

I forbear from entering upon minute details; and I would be understood as merely suggesting the foregoing regulations for consideration.

It will of course be necessary, in order to the legal establishment of bishoprics in any of the colonies, or at Malta, or Gibraltar, that letters patent should be obtained from the crown; and I cannot allow myself to suppose, that there will be any difficulty, on the part of her Majesty's government, in advising her Majesty to give legal effect to those arrangements, by which the Church may make full and effectual provision, as far as relates to her government and discipline, for the spiritual wants of her distant children, without any additional burthen upon the State. With respect to the proposed fund, I feel a confident hope, that a very large amount of money will be contributed by the members of our Church, towards an undertaking so necessary for the accomplishment of the great ends of her institution. To the attainment of so important an object, we may reasonably expect that the great Church Societies will contribute liberally from the funds intrusted to their administration. No subscriber to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, or to the Society for Promoting Christian Knowledge, will grudge a large contribution from their respective funds for a purpose so directly bearing upon the objects of those associations; and I cannot but think that the Church Missionary Society would feel it to be a plain duty, to assist in carrying out the same purpose: for it conducts its missionary operations by means of clergymen of our own Church; and it is undeniably true, that episcopal superintendence and control is an essential part of the constitution of that Church, absolutely necessary to its complete efficiency and usefulness. The want of that provision I know to be sensibly felt, and openly deplored by many of the missionaries of that Society. I expect also, that the great Colonial Companies and Associations would readily contribute to this fund. The erection and endowment of a Bishopric formed one feature of the plan for colonizing New Zealand, which was formed a year or two ago by a number of persons of various religious denominations. The truth is, that a wiser provision could not be made, for insuring even the temporal well being of a new colony.

With regard to the amount of money, which will be requisite for effecting the purpose which we have in view, although it must no doubt be large, yet I do not think it need be so large as some persons have supposed. We must be content to endow our new colonial bishoprics with a very moderate provision; sufficient to secure a competent maintenance for the bishops upon a reasonable scale of respectability and comfort, with some allowance for their travelling expenses. It is probable, that, in the course of time, the improved value of the land, purchased as an endowment in the first instance, will add to their means of doing good; and it is not unreasonable to hope, that the colonists themselves, when they feel the advantages of a resident bishop, may make some addition to his resources, while they multiply the number of the clergy over whom he will have to preside.

I have said nothing of the probability which exists, that if the Church of England does not send forth bishops as well as clergy, into those parts of the world where her distant children desire still to repose under the shade of her branches, other kindred episcopal Churches may deem it incumbent upon them to crown their missionary exertions by some provision of this kind, and to occupy the fields which seem to be ripening for the harvest. My own deeply rooted conviction is, that if the Church of England bestir herself in good earnest, and put forth all the resources and energies which she possesses, and for the use of which she must give account, she will in due time cause the reformed Episcopal Church to be recognized by all the nations of the earth, as the strong hold of pure religion, and the legitimate dispenser of its means of grace; and will be a chosen instrument in the hands of God for purifying and restoring the other branches of Christ's Holy Catholic Church, and of connecting them with herself, as members of the same mystical body, in the unity of the Spirit, and in the bond of peace.

Commending the subject to your Grace's consideration, with an earnest prayer that you may be guided by the Holy Spirit in this, as in all things, to determine for the good of the Church, I have the honor to remain, with the deepest respect, your Grace's most attached and dutiful servant,

C. J. London.

London, 24th April, 1840.

From the Episcopal Magazine and Church of England Warder.

THE APOSTOLIC SUCCESSION.

It is, perhaps, one of the best and most gratifying signs of the times, that the fundamental doctrine of the Apostolic Succession, engages more of public attention at the present moment, than it has done since the grand rebellion. To all the religious communities in the British Islands, and the dominions thereunto belonging, who are extrinsic of the Church of England, it is a subject of contempt and ridicule, simply because *the grapes are sour*, they have it not, and cannot procure it; and, *therefore* contemn it, notwithstanding our Lord's promise of its perpetual duration. The idolatrous Papist, indeed, claims it as exclusively his own, although he is *entirely void* of it; for those of their communion, who call themselves bishops, from a radical defect in their orders, are mere shadows and not realities. The other non-episcopal bodies from the northern established dissenting sect downwards, through all the different phases of dissent, are notoriously deficient of any approximation to apostolic order. Hence, like the fox in the fable, they unite in sneering at what they cannot reach, as flat, stale, and unprofitable. This anti-Christian disposition is the result of spiritual pride, both in the Papist and the dissenter. It is besides, the perfect fulfilment of St. Jude's prophecy, that "there should be *mockers* in the last time, who should walk after *their own ungodly lusts*. These be they who *separate themselves*, sensual, *having not the Spirit*." "These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words" of keen hatred and round abuse, "having men's persons" their fathers and founders to wit "in admiration, because of advantage."

That these "*mockers*" who have cut themselves off from the fellowship of the Holy Spirit, and walk after the ordinances of their several fathers and founders from the Pope downwards, should make a mock of the Apostolic Succession, is not surprising; but, that some who wish to be thought members, and some say priests, of the Church of England, should, in their quarterly organs, have the audacity to maintain that the Church of England holds no such doctrine, *is indeed* passing strange. It is a melancholy evidence either of their ignorance or their perfidy; for in the preface to the ordination service, the Apostolic Succession is distinctly asserted, and which is again confirmed by the thirty-sixth article. Besides, the necessity and fact of the Apostolic Succession, have been always asserted and maintained by all her divines. The learned and judicious Mr. Reeves in particular, well observes: "that bishops, therefore, should obtain, wherever the Gospel did, so soon and with such universal silence, cannot be accounted for *any other way* than, that the *Gospel* and the *episcopate* came in upon the *same divine title*."

All the edification possible, is not sufficient to compensate the want of episcopal government; because we must have the government *and none other*, which Christ and his apostles instituted, "that being a thing," says Hooker, "whereto the Church is bound till the world's end, and, therefore, ought for ever to remain unchangeable." The Jewish Church was a revelation of ceremonies; but the Christian Church is a revelation of doctrines. And the settlement of *all* churches after the *same form*, of which St. Paul decidedly and repeatedly assures us, by the apostles and their immediate successors, is an unanswerable demonstration that the Apostolic Succession is of divine appointment. It is the best and the only security which we can enjoy for a lawful ministry; and St. Basil asserts, that the communication of the Holy Spirit ceases where the episcopal succession is broken.

The validity of the sacerdotal adminstrations in the Jewish Church depend on legitimacy of birth; but it is much easier to ascertain the lawful ordination of a Christian priest, than the lawful birth of a Jewish one. Christ has taken much more abundant care to ascertain the succession of the Christian hierarchy, than was taken of the Jewish priesthood. The succession of bishops is a matter of *fact* transmitted by the most public and solemn action that is ever performed in the Christian Church; it is done in the face of the sun, and attended with the clearest evidence of which any matter of fact is capable. "But," says Mr. Perceval, "the Aaronic priesthood was propagated in *secret;* depending in every step upon the fidelity of a *single witness*, a woman, the case admitting of no other certain evidence. The Christian priesthood is propagated in *public*, transacted by *many persons*, in the presence of *many witnesses*. Yet, the former is received without exception, the latter is excepted against. What is this but the spirit of *wilful scepticism?*

THE CHURCH HER OWN WITNESS.

If there is one principle more obvious than another in the Divine dispensations, it is the perpetual unity and identity of the witness and the teacher. The lawgiver, the prophet, the king himself, the very founder of the institution, the very declarer of God's will, the very person who demanded the obedience of God's people, was the witness, the only witness of his commission. His testimony was inseparable from his office: it could not be contemplated without himself being seen and heard: it could not be fully understood and entered into, except while listening to him, and obeying him: it could not be taken in the hand, opened, held up to the light, turned inside out, dissected, and analyzed, for the satisfaction of the curious and indifferent. It went with the speaker as much as the grace of his person, the authority with which he spake, and the brightness of his face. Thus from the creation of the world, the Church alone exhibited her own miraculous credentials; she alone interpreted each awful sign; and each sign spake only in affirmation of her preaching; like that fabled token of true birthright—

> "Horn of the inheritance.
> Horn it was which none could sound,
> No one upon living ground,
> Save he who came as rightful heir
> To Egremont's domains and castle fair."

THE MODERN NOTION OF FAITH.

It deserves to be inquired, whether the undue importance now attached to the study of the Evidences have not arisen mainly from the peculiar direction given to theology in the sixteenth century, by which the eye of faith was turned from the *things believed* to *their image* in the human breast. Doubtless the divines who led that movement, could themselves well distinguish between the faith they taught, and a mere assent to "the facts of Christianity; nay, they vehemently protested and carefully guarded against so fatal a confusion. Yet the pains that writers take to provide against a consequence of their teaching, are not commonly thought to prove that consequence unlikely or unnatural. At any rate, the distinctions by which the writers in question tried to guard their teaching from abuse, were not so tangible, were not so strong a bulwark against men of gross perceptions and overbearing tempers, as the differences between catholic truth and heretical error, on which the ancient Church had more insisted.

The question once asked was, "Whom do men say that I the Son of man am?" and the answers made by individual men could easily be tested by the Creeds: but after the changes referred to, the question became, Do you merely believe the history of Christ, or do you believe *in* Christ? that is, "Is your faith a right kind of faith?" The controversy passed from doctrine to spirituality, that is, to Christian ethics, a much vaguer and less determinate subject than the other. This self-chosen position of *spiritual* truth, however, the visible Church could not retain long: as the multitude, that might have been overawed by the fixed and commanding rule of Catholic doctrine, could without shame and without much danger of conviction, challenge a superiority to her truest sons, by that easy and accommodating rule of *spiritual*, or in other words, and as it was by and by explained, of *moral* goodness; a rule which changed with the spirit and temper of the age, and therefore was no rule at all. The world was as pleased to accept the new basis of orthodoxy, as a candidate for academic honors who finds his examiner departing from the letter and the facts of his subject, and allowing him an opening for the use of shallow tact, and uninformed cleverness. Like a politic foe, that world had only to lie in wait, and to aggravate the injuries which the Church was receiving from the rashness and presumption of her own members. Much it had rejoiced when the speculations and disputes of the Schoolmen brought discredit on the supremacy of catholic *doctrine;* and still more when the exaggerated pretensions of the Papacy, ἐνταθεῖσα πρὸς βίαν ποδὶ, seemed to founder for ever the cause of catholic *unity* and *obedience:* but the triumph of Latitudinarianism was complete when the absurdities of the Puritans brought contempt on that new question, on which Luther vainly thought to fight the world, the difference of a lively and a dead faith, and their several operations.

When "the notes of the Church" were overlooked, "the signs of a converted man" could not be expected to engage more attention. Unity was broken, orthodoxy despised; so "godliness" did not long survive. The enemy soon learnt the new watch-word of the Church; "faith only" was asked, and faith only they bestowed, with as little inquiry into its quality and fruits, as into the particulars of what was believed. It is not too much to say, that when the new article of a standing or a falling Church had been tried a century and a half, it had become the pretence of a religion, not indeed Antinomian, but not less contrary to the law of Christ: a religion which cared not for a high standard of practice any more than for unity, creeds, and ordinances; and which dispensed as summarily with the requirements, as it did with the conditions of Christian faith. On this pretence then multitudes claimed to be believers, nay, *were claimed* as such by the Church, who believed little more than did those Jews who said, "Is not this Jesus, the son of Joseph, whose father and mother we know?" though, like the same Jews, they were disposed to ask, "How is it then that he saith, I came down from heaven?"

HIGH MINISTERIAL QUALIFICATIONS NECESSARY.

Never, perhaps, since the earliest ages of Christianity, was there a period in which the Church stood more in need of a learned, and sober, and pious, and experienced clergy. Since the Reformation in this country, and especially since the times of the commonwealth, the Church has gradually been descending from its high and impregnable position, to one utterly sectarian and unsafe. Many of her educated and influential members are but imperfectly acquainted with her principles, and even this, alas! may be affirmed of several of her clergy, for on no other supposition can we account for that senseless and ignorant cry of popery which has been raised against whatever appears to militate with their narrow and erroneous views.

Doctrines, and ceremonies, and observances, which are truly catholic, and which have been held, and taught, and practised, by the ablest and holiest divines of the English Church, have been stigmatized as popery, and as utterly inconsistent with the principles on which the English Church was established at the Reformation. How absurd it is to hear a stripling fresh from College, who has just been admitted to the holy and responsible office of a deacon or priest in the Church of Christ, decide upon points which learning and extensive research alone can decide, and with an air of authority as confident as those who have spent years in the investigation of such truths, deciding, too, from a party spirit, on the character and contents of books which he has never read, and upon subjects of which he knows little but the name. How much has the cause of pure catholicism suffered in this country in contests which have taken place with Romanists, from considering as Romanism what after all is scriptural and truly catholic. Again, in controversy with dissenters, how much has the cause of the Church been compromised from ignorantly attempting her defence on principles purely sectarian! In what we have said, we would not be understood as recommending and urging controversy either with Romanists or dissenters. The present situation of the English Church requires not such aids, except on urgent occasions. That situation is one of endurance and forbearance—one, nevertheless, that requires her clergy to be fully qualified for expounding, on catholic principles, her interpretations of Scripture, her doctrine, and discipline, to all her attached members—of being able to confirm the doubtful and wavering, and, if need be, of advancing into the arena of controversy, clad in the armor, and enriched with the treasures, of those who, in preceding ages, have adorned and defended the Catholic Church.

Those who at this day take upon themselves the responsible office of a priest in the Church of Christ, must prepare themselves for a life of labor and self-denial, and resolve to adhere inflexibly to the real principles of the Church. They must arm themselves, on the one hand, against the danger of being seduced from the path of duty by a love of popularity—and on the other, against the danger of being led by an injudicious and misguided zeal cruelly to advocate truths which, having been long neglected and forgotten, might shock the prejudices and alienate the affections of many steadfast sons of the Church; which mode of advancing the cause of truth, by enlisting against it the feelings and prejudices of mankind, does more to retard its progress than the actual dissemination of error. May, then, our young divines drink deeply of those fountains which men like Barrow, and Taylor, and Hooker, and Bingham, and Bull, and Beveridge, have opened for their refreshment; and the cause of catholic truth, great as that spread has already been, would be diffused with increased rapidity and safety through all the branches of the English Church, and be the means of prolonging, under God, her existence and usefulness to the remotest generations.—*British Magazine.*

RESPONSIBILITY OF MAN FOR HIS BELIEF.

The second great mental operation, in which is felt the value of a regulated mind, is the formation of opinions. Here various errors are committed, but all of them are of serious moment. There is a listless vacuity of mind, which prevents it from being directed with attention or interest to the formation of defined opinions, even on subjects of supreme importance. There is a servility of mind, which leaves it the slave of mere authority, without forming opinions for itself by personal inquiry.

And there is a rude and reckless affectation of mental independence, or liberty of thinking, which leads a man to despise authority, to aim at striking out for himself a system distinguished from the received opinions of those around him—led, it may be, by a love of singularity or the vanity of appearing wiser than his neighbors, or perhaps, impelled by the condition of his moral feelings to argue himself into the disbelief of what he wishes not to be true.

From all such distortions of the understanding, regulated mental discipline tends to preserve us. It induces us to approach every subject with a sincere and humble desire for truth, to give its due influence to authority without being blindly led by it—to give its due weight to every evidence without partial views or imperfect examination—and direct the whole powers, not to favor, establish, or overturn particular opinions, but honestly and anxiously to discover what is true. This is a subject of intense and solemn interest. A slight attention to the philosophy of it will enable you to perceive its true bearing upon us as responsible beings—and how, on the highest of all subjects, a man may incur moral guilt in the formation of his opinions. Both as intellectual and moral beings, the great agent by which we are moved, is truth. Truth derives its power from evidence; and there are laws of evidence which in their nature are as absolute and immutable as the laws of physical relations. But, for the operation of them, a state of the mind itself is required, and without this, even the best evidence may be deprived of its power to produce conviction. For the result of evidence the mind depends on close and continued attention; and this is a voluntary process which every one may be able to perform. It is on this ground, therefore, that we hold a man to be responsible for his belief—and contend that he may incur deep moral guilt in his disbelief of truths which he has examined in a frivolous or prejudiced manner—or which, perhaps, he indulges in the miserable affectation of disbelieving, without having examined them at all.

The remarkable fact, indeed, appears to be, that the chief source of unbelief on the greatest of all subjects, is generally to be found in a previous moral corruption of the mind. It arises from no defect of evidence, but from a state of mind on which the highest falls without power. This striking moral process begins by a man renouncing the guidance of sound moral principle, and the restraints of religious truth, both on his conduct and on the discipline of his heart. The great truths which he violates are then repelled as intruders, which disturb his mental tranquillity; and from this stage in his downward progress, the career is short, and the mental process simple, by which he succeeds in driving the belief of them from his own mind. Such is the wondrous economy of the human heart—and such is the history of many a man who, after a certain course of moral degradation, has sought refuge in infidelity.—*Address of Dr. Abercrombie to the Aberdeen Students.*

SPIRITUALITY OF FORMS.

While both the visible and invisible worlds are the trial-ground of man, and things both of sense and spirit the instruments of his probation, it is in the close connexion and interdependence of the two that the extreme arduousness of this probation principally lies. Were man a purely rational and contemplative being, or did his spiritual and sensitive life lie in distinct and separate regions, the task might be comparatively easy; not so when it is through the medium of sense that his spirit is to be trained and elevated, and again, when it is by being so employed that his senses are to be refined and spiritualized. And in this very point, in the harmonious training of our entire nature, were the ancient systems of philosophy defective; they formed lofty conceptions of the perfection to which the soul of man might attain, but his body they slighted as an unworthy and worthless companion, whose purity or defilement was of trivial importance. It was not until it had been ennobled and sanctified by an union with the divine nature, that its true dignity was recognized, and that the rest of the creation was seen to be full of types and shadows of divinity, and a fit vestibule through which the worshippers might pass on into the celestial courts.

It was not until spiritual benefits the most transcendent were committed to her stewardship to be dispensed under the form and covering of material elements, that the Church on earth became fully conscious of the intimate union of these two worlds, or learned to scale the heavens by a stair, the steps of which were sensible objects and similitudes. Then it was that men began to show due reverence to those outward forms which were proved to be so closely and mysteriously connected with interior verities, that churches became holy as types of the spiritual temple, altars as consecrated by the ineffable Presence, crosses as symbols of our redemption, priests as representatives of the great High Priest, the dead bodies of the martyrs as shrines in which the grace of God had dwelt, and as testimonies of its unconquerable power.

And thus grew up an ample and stately system of association between things visible and invisible, and so centuries rolled on, till at last in a dark and turbulent age some minds became conscious that *they* had *themselves* fallen into the error of severing this association, of resting in the outward form, and of ascribing to it that sanctity of which it was only the symbol. This they knew was the case with themselves, they had grounds for fearing it in others, and they concluded that it was an inveterate irremediable evil in the system itself.

Now, while we recognize the earnestness and sincerity of such minds, while we believe them to have been providential instruments of good, we need not shrink from perceiving in them a certain profane and presumptuous temperament. Their indignation against forms has been excited by a painful consciousness of their own abuse of them. Their grosser minds were content to be arrested and fettered down by the smybol, while more spiritual natures pierced through it, or rather ascended by its aid to the reality. And this is the reason why such natures, refined and elevated as they are, have an affectionate attachment to forms, while they are rejected by those who really stand much more in need of them. Of this, however, it is hopeless to persuade men who have become possessed with the feeling above described: they view the form and the spirit as two antagonist, incompatible principles, which can only flourish upon the ruin and expulsion of each other.

Surely this view of the matter not only more satisfactorily explains the vehement hostility to ceremonies displayed by the Puritan party, but also affords a higher justification of the course pursued by Churchmen than the cold plea of indifference and lawfulness of such ceremonies, and therefore, their obligation when enjoined. For ourselves, at least, we wish to take higher ground; and we are ready to concede to those who look with such suspicion on the "imaginative" part of religion, (most wrongly so called, if thereby is meant an excitement by means of the senses of feelings which have no foundation in truth, for it is in fact an elevation of the mind by such means to the apprehension of the most substantial verities,) that we might be open to their censure—to the censure of placing a needless stumbling block in the path of weaker brethren, did we merely consider it as a matter innocent and indifferent. But we freely profess that we consider it of the greatest moment, as an integral and divinely ordained portion of religion, which cannot be neglected without grievous detriment; and on this the justification of our solicitude for it rests.

Educated persons may perhaps believe that they can dispense with it, not so those who ought to be the object of our tenderest concern, the poor of Christ. What can be the result to them of the present system of disparaging all symbolical acts, even the slender and constantly decreasing store which remains to us, but to degrade and condemn that visible world in which the poor wholly live, instead of exalting and sanctifying, and making it the avenue to the world invisible? With this unbridged gulf between the two, what can befal them, but either to remain buried and grovelling in things of sense, or, in their unaided abrupt aspirations after heavenly things, to overreach themselves, and fall back upon unhealthy self-contemplation and excitement? Would that modern religionists could in some degree realize this, and they would be candid enough at least to bear with the earnestness of others, if they cannot share in it!

Let it be observed, in conclusion, that no censure is here intended or implied upon our own Reformation in this particular, nor is any opinion expressed as to whether each and every part of the ancient ritual that was discarded had become so inextricably linked with error as to render its abolition unavoidable. Such an inquiry is painful, unseemly, and in no wise profitable. All we wish to have acknowledged, is the *principle*,—the principle of the *spirituality* of *forms*. If we could hope to persuade people to do this, to bewail the hard necessity which led to their curtailment, and to confess that it was because we had become too gross and sensual for them, not they too puerile and no longer needful for us; above all, if we could persuade them affectionately to cherish and observe those which our own Church still authorizes and enjoins, we should have better hopes of the progress of the Gospel amongst us, and of the success of the efforts which may be made to evangelize and reclaim the neglected masses both of our rural and our town population, than we now encounter.—*British Critic.*

COMMUNICATIONS.

For the Churchman.

JUSTIFICATION.

[*Continued.*]

The Southern Churchman of July 17, furnishes us with a lively description of the religious services at the Theological School in Alexandria during the preceding week, and says, that "on Wednesday night, the Bishop of North Carolina preached an excellent sermon, in which he brought out the doctrine of Justification by Faith—by faith alone—by any degree of it, even by the least, if it was genuine and based upon the meritorious blood of Christ. All who heard the sermon were highly pleased and profited with it."

In such an annunciation, at the present time, Mr. Editor, the *ad-captandum* spirit is to my eye very perceptible. Two of our periodicals (more might have been added) had been charged with inconsistency in applauding works which proceeded from the pens of bishops who differed materially on the subject of Justification. Without replying to the charge, one of these papers takes advantage of the visit of the Bishop of North Carolina to the seminary, in the presence of whose professors and students the Assistant Bishop of Virginia had in February delivered the discourse which called forth a measure of the applause, and gravely assures us that *he* who, when residing at the North, was never suspected of unsoundness in the faith, so "brought out," that is, exhibited, the doctrine of justification by faith alone—that it proved a stumbling-block to none; all were highly pleased with the sermon, and "profited with [or by] it." If paragraphs of this kind be not intended to *catch* the popular ear, with a view in some degree to lead astray, I must request the writer to reply to a few interrogatories.

Did the Bishop of North Carolina maintain with the author of the "CHARGE" lately republished in the Southern Churchman, that "as the first act of sin condemns perfectly, so, by analogy, the first act of faith justifies perfectly,"—that "the moment the hand of his faith but touches the skirt of the robe of our blessed Redeemer's righteousness," the sinner is *instantly* and *perfectly* justified?[*]

Or did he maintain, with Bishop Burnet, (whose name stands high in Alexandria, and whose work on the Articles is recommended in the course of studies provided by the "House of Bishops,") that "in strictness of words, we are not justified till the final sentence is pronounced:" that justification is applicable "to none but such as come within those qualifications and conditions set before us in the Gospel;" that "these conditions are *Repentance*, with which remission of sins is often joined; and *faith*, BUT a faith that worketh by love, that purifies the heart, and that keeps the commandments of God?"

Did he maintain, with the author of the CHARGE, that the faith which justifies is *not* the faith which is the "root of all Christian virtues," "the complex of Christianity;" *or*, with Bishop Burnet, that the "faith mentioned by St. Paul, is the complex of all Christianity," that "our faith, which *includes* our hope, our love, our repentance, and our obedience, is the *condition* that makes us capable of receiving the benefits of this (Christ's) redemption and free grace?"

Did he maintain, with the author of the CHARGE, that the faith which is "efficacious unto justification" is "a single act of the soul by which we embrace Christ, operating merely as the appointed INSTRUMENT of participating in his righteousness, and justifying only because it lays hold on that righteousness;" *or*, with Archbishop Tillotson, (whose works are recommended by the "House of Bishops," and with whose "account of faith," we are told, Burnet's "harmonizes,"[†]) that "obedience of heart and life to the precepts and commands of the Gospel, as well as an assent of the understanding to the truth of the Gospel revelation, and a trusting and relying upon the merits of Christ, is included in the Scripture notion of faith;" that justification "signifies the pardon and remission of sins;" and that "faith (though a condition) can in no propriety of language be said to be the *instrument* of our pardon?"

Were his views of justification allied to, or diverse from, those of his illustrious predecessor—the "giant-minded Ravenscroft," and his not less illustrious preceptor—"the eminent and highly-talented Hobart;"[*] two prelates of *discriminating* judgment, whose "works" remain to justify both St. Paul and St. James, even as Wisdom is justified of her children?

Did he signify his assent to the doctrine of Bishop Beveridge, who (according to the CHARGE) thinks that justification and sanctification ought by no means to be "confounded together;" *or* to that of Archbishop Tillotson, (a much greater divine, in the opinion of an "old disciple," than Beveridge,) who affirms that it is "every whit as proper to call faith sanctifying, as justifying, or saving?"

In fine, did he refer to the "concurrent doctrine of the reformation" "as briefly expressed in that sentence of Chillingworth, *Faith alone justifies, but not that faith which is alone*"—a doctrine which, though commended in a note to the CHARGE, is entirely at variance with the body of the Charge?

While your Southern cotemporary is exercising his memory in relation to the points involved in these inquiries, I must ask the favor, Mr. Editor, of a little more space in your columns, in order to disenthral the minds of such readers as are likely to be carried away by the authority of great names, and are unable or indisposed to investigate for themselves.

1. BURNET tells us, (according to the CHARGE,) in one of his works, which I have not at hand, that in Tillotson's view, some expressions in the first book of Homilies "seemed to carry justification by faith only to a height that wanted some mitigation." If they only *seemed* to do so, the Archbishop certainly could not have intended in his proposed "new book of Homilies," to alter the doctrine contained in the old. In his two hundred and eighth sermon, he uses this explicit language: "Blessed be God, the doctrine of our Church, both in the *articles* and *homilies* of it, hath been preserved pure and free from *all error* and corruption in this matter on either hand, asserting the necessity of good works, and yet renouncing the merit of them in that arrogant sense in which the Church of Rome does teach and assert it; and so teaching justification by faith and the *free grace* of God in Jesus Christ, as to maintain the indispensable necessity of the virtues of a good life." "TILLOTSON," says the author of the Charge, "is acknowledged by the British Critic to have fallen into this *error*; 'he has blended with the essence of justifying faith its inseparable concomitants—or rather with faith in its act of justifying, things which, though they are a part of true faith, do not belong to it in that act.'" But let us hear the prelate himself. After quoting St. James ii. 14, 17, 20, 22, 26, he remarks, "The sum and result of all which is this, that though we be justified at first by faith, without works preceding, yet faith without good works following it, will not *finally* justify and save us; nay, indeed, *that* faith which does not bring forth the fruits of a good life, was never a true, and living, and perfect faith, but pretended, and dead, and imperfect, and therefore can justify no man; and he that hath only such a faith, does but make an empty and ineffectual profession, but is really destitute of the true faith of the Gospel. And this is agreeable to that explication which was given by our first REFORMERS here in England, of the nature of justifying faith: 'That it is not a mere persuasion of the truths of natural and revealed religion, but such a belief as begets a submission to the will of God, and hath hope, love, and obedience to God's commandments *joined to it*. That this is the faith which in baptism is professed, from which Christians are called *the faithful*; and that in those Scriptures where it is said, *We are justified by faith*, we may not think that we be justified by faith, as it is a separate virtue from hope and charity, the fear of God, and repentance—but by it is meant faith neither only nor alone, but with the foresaid virtues, containing an engagement of obedience to the whole doctrine and religion of Christ. And that although all that are justified, must of necessity have charity as well as faith, yet *neither faith nor charity* are the worthiness and merit of our justification, but THAT IS TO BE ASCRIBED ONLY TO OUR SAVIOUR CHRIST, who was offered upon the cross for our sins, and rose again for our justification;' as may be seen more at large in a treatise published at the beginning of the Reformation, upon this and some other points." *Sermon* 209. The title of this treatise is not given by the Archbishop; we cannot doubt, however, that the quotation is made from "*A necessary doctrine and erudition for any christened man*," which was drawn up in 1543 under the direction of CRANMER, who (says the author of the 'Charge') "must be considered as the sole compiler" of the *Articles*. In this year, it appears, a committee of the clergy sat by virtue of a commission from the king, confirmed in parliament; and their first work was to draw up a declaration of the Christian doctrine, "for the necessary erudition of a Christian man." They began, says Burnet, (*Hist. Ref.*, anno 1540,[†]) with speaking of faith in general, and after stating wherein they differed from the Church of Rome as to the nature and merit of good works, (the Papists having styled them Solifidians,) they went on to consider another difference, which "was more in the manner of expression;" it "consisted more in words;" viz., "whether obedience was an essential part of faith." The reformers said it certainly accompanied and followed faith, but thought not fit to make it an ingredient in the nature of faith. These things had been now much canvassed in dispute, and it was thought by many, that men of *ill lives* made no good use of some of the expressions of the reformers that *separated faith from good works*, and came to persuade themselves that if they could but attain to a firm assurance that they should be saved by Christ, all would be well with them. Therefore now, when they went about to state the true notion of faith, CRANMER commanded Dr. Redmayn, who was esteemed the most *learned* and *judicious* divine of that time, to write a short treatise on these heads: which he did with that solidity and clearness, that it will sufficiently justify any advantageous character that can be given of the author; and according to the conclusions of that treatise, they laid down the nature of faith thus: 'that it stands in two several senses in Scripture—the one is a persuasion of the truths both of natural and revealed religion wrought in the mind by God's Holy Spirit; and the other is such a belief as begets a submission to the will of God, and hath hope, love and obedience to God's commandments joined to it, which was Abraham's faith, and that which, according to St. Paul, *wrought by charity*, and was so much commended in the epistle to the Hebrews: that this was the faith which in baptism is professed, from which Christians are called the faithful. And in those Scriptures where it is said that we are justified by faith, they declared we may not think we be justified by faith, *as it is a separate virtue* from hope and charity, fear of God, and repentance; but by it is meant faith neither only nor alone, but with the foresaid virtues *coupled together*, containing (as is aforesaid) the obedience to the whole doctrine and 'religion of Christ.' Upon this occasion, (continues Burnet,) I shall digress a little, to show with what care CRANMER considered so weighty a point. Among his other papers, I find a collection of a great many places out of the Scripture, concerning Justification by Faith, together with a vast number of quotations out of Origen, Basil, Jerome, Theodoret, Ambrose, Austin, Prosper, Chrysostom, Gennadius, Beda, Hesychius, Theophylact, and Œcumenius;[*] together with many later writers such as Anselm, Bernard, Peter Lombard, Hug Cardinalis, Lyranus, and Bruno, in which the sense of those authors in this point did appear, all drawn out with his own hand. To this is added another collection of many places of the Fathers, in which they speak of the merit of good works; and at the end of the whole collection he writes these words: 'This proposition, that we be justified by *Christ only*, and not by our good works, is a very true and necessary doctrine of St. Paul's and the other apostles—taught by them to set forth thereby the glory of Christ and the mercy of God through Christ.' And after some further discourse to the same purpose, he concludes: 'Although all that be justified must of necessity have charity as well as faith, yet neither *faith nor charity* be the worthiness nor merits of our justification; but that is to be ascribed *only* to our Saviour Christ, who was offered upon the cross for our sins, and rose again for our justification.' This I set down to let the world see that Cranmer was not all concerned in those niceties which have been so much inquired into since that time, about the *instrumentality* of faith in justification; all that he then considered being, that the glory of it might be ascribed only to the death and intercession of Jesus Christ." How far, then, Tillotson was in error, my impartial readers, *judge ye!*

2. "The great matter is to keep clear the *essential* difference between justification and sanctification;" "the Scriptures (according to Bishop Beveridge) plainly distinguish them; sanctification being God's act in us whereby we are made righteous in ourselves, but justification is God's act in himself whereby we are accounted righteous by him, and shall be declared so at the judgment of the great day." *Charge*, *p.* 51, 53. The one is "opposed to the imputation of guilt;" the other, "to the indwelling of unholiness." "If we understand justification" "as expressing the making a man righteous" "by a personal change in" his "moral nature," "we make it identical with sanctification, and therefore it is as gradual as the progress of personal holiness, and never complete till we are perfected in heaven. But how will that sense appear in such a passage as that wherein it is said: 'He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord?' (*Prov.* xxvii. 15.) Not to speak of the evident opposition in this passage between the words *justify* and *condemn*, implying in both a *judicial* and not a *moral* change, how could it be an *abomination* to the Lord to justify the wicked by *making* him personally holy, by an infusion of personal righteousness?"

To this I reply, *first*, that the argument derived from the verse in Proverbs betrays so little knowledge of the principles of logic, that were it not found in an Episcopal Charge, it would scarcely require notice. Does not the writer perceive that he proves too much—that if his interpretation be sound, the Almighty in every instance of justification, does that which is abominable in his own sight? He justifieth the ungodly—they are justified *freely* by his grace. (Rom. iv. 5, iii. 24.) Whether, therefore, he *accounts* them righteous, or *infuses* righteousness into them, he does that which he himself abhors! Every thoughtful reader of the Bible, whose judgment has not been forestalled by the exegeses of schoolmen, must admit that the word *justify* has different meanings in the verses quoted from the book of Proverbs and the Epistle to the Romans. In the former, it may signify either to *excuse* (in private) or to *acquit* (after trial in public.) In the latter it is impossible to render it thus. God neither winks at the sins of the ungodly, nor acquits them after trial. They are "condemned already," and, consequently, if they are exempted from punishment, it must be by an act of grace; there must be a pardon or "remission of sins that are past," "according to the *riches* of his grace."[†] But does justification stop here? Certainly not. "We cannot imagine a middle state, of being neither accepted of God, nor yet under his wrath, as if the remission of sins were merely an extinction of the guilt of sin, without any special favor." He that is dead unto sin with Christ, is "freed (or justified—δεδικαίωται) from sin; now if we be dead with Christ, we believe that we shall also *live* with him." (*Rom.* vi. 7, 8.) "According to his mercy he saved us [or placed us in a salvable state—*see* 1 *Pet.* iii. 21] by the washing [λουτροῦ] of regeneration, and renewing of the Holy Ghost—which he shed on us *abundantly*, through Jesus Christ our Saviour, that being justified by his grace, we should be made HEIRS." (*Titus* iii. 5—7.) I remark, *secondly*, therefore, that justification implies a *moral change*. It is not only opposed to the *imputation* of guilt, but to guilt itself, (for sinners are actually sinners—not merely reputed so,) the justified person is cleansed from sin by the blood of Christ, and he receives grace more or less "abundantly," to enable him to work out his own salvation; in the language of our catechism, "he is an *inheritor* of the kingdom of heaven." The Scriptures (says Beveridge) plainly distinguish between justification and sanctification. But what says Tillotson (no mean authority) on this point? He refers to several passages of Scripture,[*] including those abovementioned, and remarks that "our *first change* is as well called our sanctification, as our progress and continuance in a state of holiness;" that "nothing will avail to our justification and acceptance with God, but the real *renovation* of our hearts and lives," and that to be *in Christ*, or to be *a new creature*, "is all one with being in a justified state." With regard to *faith*, he shows that that which is living is "truly and properly a *sanctifying*, and justifying, and saving faith." "It is true, indeed, this express term of a sanctifying faith is nowhere in Scripture; no more are the very terms of justifying and saving faith; but we are said to be justified and saved by faith in Scripture, which is as much as if the terms had been used. And we are said also to be *sanctified by faith*, as well as justified and saved. *Acts* xv. 9—Our hearts are said to be *purified* by faith." [τῆ πίστει καθαρίσας.[†] Compare this with *Eph.* v. 26, in the original.] That there is no "*essential* difference between justification and sanctification," is the only conclusion, therefore, which is authorized by the word of God, in the judgment at least of

MELANCTHON.

(*To be continued.*)

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[*] *Whitfield's* candor is to be admired, when he expresses himself thus decisively: "If a man is once justified, he remains so to all eternity." "It is *sorry* divinity to talk of men's doing so and so, to keep themselves in a justified state."—*Mant*, p. 102.

[†] The extract relating to Tillotson, mentioned in a note to my last as having been republished in the Philadelphia paper, has been with equal consistency inserted in the Richmond periodical: (July 10:) "Warburton," the favored correspondent of the *Recorder*—who has been reading theology for "*fifty years*," is, it must be acknowledged, doing the Church *some* service, by calling the attention of his readers to Archbishop Tillotson. When we were children, we used to hear of the works of the Archbishop; but since the Calvinistic system has been extensively patronized under the specious title of Evangelical, his Grace has been too generally laid upon the shelf. The modern Warburton says that Tillotson is a much greater man than Bishop Beveridge, notwithstanding the deference with which the latter is treated in the "Charge." It is not a little remarkable, that the principal works quoted and commended as authorities in the Charge, (such as Usher, Andrews, Hopkins, Reynolds, Beveridge, and Hooker on Justification,) are omitted in the list of works sanctioned by the House of Bishops. Bishop Meade modestly recommends "Burnet on the Articles," *because* it has the *imprimatur* of that body.

[*] *Bishop Hobart*, in his sermon on Justification, considers the Nature, the Agents, the Meritorious Cause, the Conditions, and the External Means of conveyance. Under the last head, he gives the following extract from Bishop Hall, which I copy for the benefit of those writers and readers who are accustomed to complain and *lament* that "that holy man's" *order* is sometimes followed for mysterious purposes "Know ye not that so many of us as were baptized into Jesus Christ, have the *full efficacy* of Christ's death sealed up unto us, and by virtue thereof *die unto our sins*?"

[†] Collier corrects Bishop Burnet, and shows that the date was 1543. The first summary was drawn up in CONVOCATION, and published in 1537. Its title was the *Institution of a Christian Man*. "In the article of Justification," says Collier, "they declare this blessing is granted for the *merits* and *satisfaction* of our blessed Saviour, that our pardon stands upon this ground, and that no good works on our part could reconcile us unto God, procure his favor, and prevail for our justification. However, this benefit is suspended upon *conditions*, such as reliance upon the divine goodness, observing our Saviour's commands, and performing the offices of justice and charity." In the "Necessary doctrine and erudition" of 1543, quoted by Mant, there is a passage quite similar to one contained in the Homilies. "As for infants, it is to be believed that their justification is wrought by the secret operation of the Holy Ghost in their baptism, they being offered in the faith of the Church. And this justification may be called the *first* justification, that is to say, our first coming into God's house, which is the Church of Christ, at which coming we be received and admitted to be of the flock and family of our Saviour Christ." *Mant's Bampton Lectures*, *p.* 72. "Infants," says the *Homily* of the salvation of mankind, "being baptized, and dying in their infancy, are by this sacrifice [of our Saviour Christ] washed from their sins, brought to God's favor, and made his children and inheritors of his kingdom of heaven. And they which in act or deed do sin after their baptism, when they *turn again* to God unfeignedly, they are likewise washed by this sacrifice from their sins in such sort, that there remaineth not any spot of sin that shall be imputed, to their damnation. THIS is that Justification or Righteousness which St. Paul speaketh of, when he saith, No man is justified by the works of the law, but freely by faith in Jesus Christ."

[*] Names which are calculated to alarm divines who are not of Oxford!

[†] One of the passages from Dr. Barrow, quoted in my last, is in these words: "Justification and condemnation being both of them the acts of God, and it being plain that God *condemning* doth not infuse any inherent unrighteousness into man, neither doth he *justifying* formally put any inherent righteousness into him." But suppose that man hath himself sought out many inventions; that he has by sin become liable to condemnation; what then? Is not his unrighteousness inherent,—without infusion? And may he not be cleansed from it by sanctification? The distinguished theologian (however extraordinary it may appear) must be allowed to have been guilty of a *lapsus* in this instance.

[*] *Sermons* 109, 110, 226, 227. The Archbishop "was a man of the truest judgment and best temper I had ever known. He had a *clear head*, with a most tender and affectionate heart. His sermons were so well heard, and liked, and so much read, that all the nation proposed him as a pattern, and studied to copy after him. *He was eminent for his opposition to popery.*" (*Burnet's History of his own Times*, I, 264; III. 186)

[†] "Faith," says Bishop Hopkins, ("*Charge*," p. 93,) "doth not save us, as it is a sanctifying, but as it is a justifying grace." From the last *Recorder*, we learn that the CHARGE is to be made a text-book in the Alexandrian Seminary. We are not informed, however, whether Bishop Burnet, "who is recommended by the House of Bishops," is to be superseded; or, if so, how long.

For the Churchman.

FONTS FOR IMMERSION.

Mr. Editor,—

In your paper of January 25th last, you give an account, taken from the *British Magazine* for December, of a new church at Skipton, Yorkshire, England, which it is there stated, "is an object of interest to all Churchmen, from the restoration of primitive order which appears in its interior arrangements." Whatsoever may be thought of *some* of those arrangements, I was particularly struck with the propriety of that which is thus described:

"The font stands under the tower at the west end, which is open to the church. *It is large enough for immersion*, and is used by means of the water drain, which was made in all the original fonts as in this. It is perhaps not generally known that the use of a basin (however ornamentally made, in stone ware, or otherwise) is peremptorily forbidden by the canons of the Church of England; those of 1571, desiring expressly that in all churches shall be used 'fons non pelvis,' the '*font not a basin*;' and those of 1603 (canon 81) saying, 'we appoint that there shall be a font of stone in every church and chapel where baptism is to be administered; the same to be set in the usual places, *in which only font the minister shall baptize publicly*.' The cover is of carved wood, a canopy set on early English arches; and it rises up off the font into the tower by means of a balanced weight above."

The canons of the English Church are certainly not obligatory upon us in this country, but they may justly be considered as evidence of the practice of the English Church, which is admitted to be the guide of our own, so far, at least, as is agreeable to primitive usages.

Wheatley tells us that "the Baptistery or *font*, was so called, because, at the beginning of Christianity, baptism was performed in springs or fountains. They were at first built *near* the church, then *in* the church porch, and afterwards (as is now usual among us) placed in the church itself, but still keeping the *lower end* to represent baptism's being the entrance into the mystical Church. In the primitive times, we meet with them *very large and capacious*, not only that they might comport with the general customs of those times, of persons being immersed or put under water; but also because the stated times for baptism returning so seldom, great multitudes were usually baptized at the same time."[*]

In our Church, in this country, almost universally, I believe, notwithstanding the rubrics require *fonts*, our churches are provided with basins only, and these are too commonly placed, not in the porch, or the body of the church, but in the Church. The rubrics moreover direct that both children and adults shall be baptized, either by *dipping into the water*, or by pouring water upon them, yet probably there is scarcely an instance of a basin in use large enough for the immersion of the smallest infant. It occasionally happens that persons who wish to be baptized have a decided preference for immersion, and perhaps the number of such persons is on the increase in our country. But the office for Infant Baptism is expressly required *to be used in the church*, and in regard to that for adult baptism, though the same direction is not expressly given, yet it is implied in the second rubric, which directs the candidate to be present at the *font*, "immediately after the second lesson, at either morning or evening prayer." But our churches are only provided with basins, not fonts, and immersion is there not practicable. The consequence is, that the minister is driven, from the necessity of the case, to the very practice from which the primitive Christians escaped as soon as they had churches, that of baptizing in springs, or fountains, or neighboring rivers, or ponds of standing water. Many of our clergy, however, strongly object to this practice, as not savoring of that decency which ought especially to be regarded in administering Christian ordinances. Probably not a few of your readers can recollect instances of persons so tenacious in favor of immersion, as to have turned from our Church to some one of the sects which profess to administer baptism exclusively by that mode. Why should not our clergy be placed in circumstances which will enable them fully to comply with the rubrics, and administer this sacrament *in the church*, by immersion, when it is earnestly and conscientiously desired? It is remarkable, that a rubric has been inserted in the baptismal offices of the American Church, allowing the omission of the sign of the cross, if desired, in baptism, although very ancient usage may be pleaded against such omission;[†] a proof of the willingness of our Church to pay all reasonable regard to conscientious feeling particularly where no principle is involved, and yet probably very few of the clergy have known such a desire to be expressed, while there are probably few who have not known or heard of a conscientious desire for baptism by immersion, although no facilities are given for its rubrical performance. Why should there not be, in all our churches, as in that at Skipton, "*fonts*, large enough for immersion, used by means of the water drain, which was made in all the original fonts?" Many of our churches have towers, or porches, large enough for the purpose, and in smaller churches, the chancel might be elevated so as to give abundant room, subject only to the temporary removal of the floor, when wanted for use. I do not think the clergy so much to be censured for the want of fonts, as those who have the construction of our churches; yet, probably, few even of these would object to such an arrangement as would enable the clergy to perform this duty, when necessary, "decently and in order," if the clergy themselves would suggest it.

One good effect, from having fonts in our churches large enough for the immersion of adults, I think, would be to demonstrate what I have known to be often doubted, that we really hold dipping into, or pouring (not sprinkling) of water,—or, to latinize the expressions,—immersion or affusion—to be really indifferent in the practice of our Church. In the west, there are belligerent sects, which hold immersion as the only true baptism, for their only common ground, and who so diligently inculcate this idea, that it has become extensively popular and common in parts of that region; and I have more than once heard it asserted in that region, that the occasional instances of immersion by our clergy, were not the result of any principle, but were time-serving acts to catch the popular favor, or forced upon them by the power of public opinion. Fonts—of the primitive kind, or such as were used in England before the whole population had become Christianized, and, infant baptism being universally practised, there were no subjects left requiring fonts large enough for adult immersion—would at least, be as much tangible evidence of our principles, as our reading desks and chancels.

G. W. V. M.

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[*] See also Cave's Primitive Christianity, vol. i. ch. 10, and Sparrow's Rationale, for the same language.

[†] Cave (Primitive Christianity, vol. i. ch. 10) says, that at baptism, "the sign of the cross was made upon the forehead of the party baptized. When this ceremony began to be used in baptism I find not. St. Basil reckons it among those customs of the Church, that had been derived from the times of the apostles. That it was generally in use in the times of Tertullian and Cyprian, we have sufficient evidence from their writings, and indeed cannot reasonably suppose they would omit it in this solemn action, (where it is so proper,) when they used it in the commonest actions of their lives. Tertullian expressly assures us, that upon every motion, at their going out, and coming in, at their going to bath, or to bed, or to meals, or whatever their employments or occasions called them to, they were wont, *frontem signaculo terere*, to make the sign of the cross upon their forehead; and this they did, not that it was imposed upon them by any law of Christ, but brought in by a pious custom, as that which did very much tend to strengthen and increase their faith. By this they showed that they were not ashamed of the cross of Christ, nor unwilling to engage in the service of a crucified master. Thus St. Jerome, though he lived in a time when Christianity had almost quite prevailed over all other religions in the world, yet counted this the great matter of his glory, "that I am," says he, "a Christian, that I was born of Christian parents, and do carry in my forehead the banner of the cross."

For the Churchman.

BAPTISMAL REGENERATION.

It must be obvious to every one, that when our Lord used the expression, "born again," he used a figure to denote a change and its process. He did not mean a physical birth, but a process in man, of which the physical was the most appropriate and expressive type. It must also be observed, that although the phrase "born again" was used by the Jews in reference to the proselyte, yet it was still a metaphor. Now we all know how fallacious arguments from analogy are. Figurative language is, at best, only an approximation to the idea meant to be conveyed, and should for that very reason be used with some allowance when we appeal to it for doctrine. *A figura ad historiam non valet consequentia*, is a good old rule, which would have saved the Christian world from many an error.

That the fathers (Greek) were in the habit of speaking of baptism as a regeneration, (αναγεννησις) is well known, but that they meant to be understood as our Lord intended, is equally plain. Any other assertion would destroy their authority. Now as our Lord applied the expression to denote some happy change, our business is simply to ascertain what that change is, indicated by the term "regenerate," or "born of water and the spirit." Some say that baptism is regeneration, in the sense of a total renewal of our nature. That it thus operates so as to create a new nature by virtue of the ordinance alone, exclusive of any other agency. Others consider it, indeed, as a divine ordinance as well as the former; but regarding it only as a change of state, a transfer from a state of nature to the kingdom of grace, consider it rather as a test and pledge of obedience.

It would seem incumbent on those who maintain the former of these views, to show its truth by a reference to experience. As far as observation goes, experience seems to deny it. We cannot, from the ordinance, infer the perceptible operation of divine grace, although it is admitted that this ought not to be a difficulty, provided this sense could otherwise be clearly established.

The other sense in which the word regeneration, as applied to baptism, is used, has some decided advantages. It limits the operation of baptism to express a transfer or transition from a state of nature to that of grace. Baptism, in this view, is simply that divine ordinance which introduces the individual into the Church, and in the Church secures to him all its privileges. In this view it is attended with no change in the individual, but what arises from the blessing of God on the concomitant means employed. Without these, baptism may prove a mere ceremony, but with the faithful application of all the means provided, it will unquestionably prove a source of infinite blessing. In the adult, it is both a test and pledge of obedience; in the infant, it is the pledge alone, but which, cherished by the fidelity of pious sponsors, is the commencement of that career, the aim of which is eternal life. Viewed in this light, baptism may without offence, nay, with propriety, be termed regeneration, as expressive of the important process to which it is only the beginning. Baptism may be said to cover the whole ground of our Christianity, and hence there can be no objections to pronounce it a regeneration in this sense, without attaching any extraordinary effect apart from other means. Some may grow up under the influence of these means, so that the work of religion may be done almost imperceptibly. Others may, through neglect and sin, need a decided change—and, when it obtains that change, may find no happier figure by which it can be expressed, than regeneration.

Thus the different advocates of these different views may use the word regeneration with a different reference in baptism; and to make the difference so serious a matter as to involve any heresy, seems to be an unnecessary quarrel with words. At any rate, experience and a fair interpretation of Scripture seem to authorize us in considering the first of these views as involving the greater difficulty—as it is not easy to show that it is the apostolic sense.

C.

St. Paul's College, August 5.

THE CHURCHMAN.

SATURDAY, AUGUST 8, 1840.

THE TESTIMONY OF THE FATHERS TO THE DOCTRINE OF THE LIBERTY OF THE WILL.

We have received a copy of the new edition of Edwards on the Will, just republished at Andover, by Messrs. Gould, Newman & Saxton. The question discussed in this remarkable treatise has nearly lost its interest in the Church, at least in this country; the liberty of the will being for the most part quietly taken for granted by our theologians, in all cases where practical divinity is concerned: but in the Presbyterian and Congregationalist denominations, after a quiescence of half a century, like that of Vesuvius after an eruption, not unaccompanied with tremblings and hollow murmurs of the volcanic soil, it has again begun to be seriously agitated. The doctrinal errors of what is called New England Calvinism generally maintained by these sects, are founded no doubt *metaphysically* on their view of the will, *morally* with as little doubt on the rationalizing temper in which their speculations on that subject originated.

The Liberty of the Will may be legitimately maintained on three several grounds: metaphysical reasoning, dogmatic assertion, and the authoritative testimony of the Fathers interpreting Scripture.

It may be dogmatically asserted;—that is, it may be asserted on the ground of an obligation to receive it—as a fact which we have no right to disbelieve and will not suffer to be disputed. This is what Kant meant by referring the idea of Free Will to the *Categorical Imperative*, that is, in plain English, to the voice of the conscience. For conscience, accusing us of transgression, infers a liberty of obedience, and in binding us to repentance rather than simple regret, imposes on us absolutely the recognition of our freedom. If any one assert the contrary, and deny the fact of our free-agency and real self-determining preference, we are *bound* to disbelieve him. In other words, on this subject we are perfectly justified in dogmatizing.

Or again; we may defend the liberty of the will on metaphysical grounds, though with little likelihood of a satisfactory result, unless we confine ourselves to considerations that bear negatively on the subject.

Thus we may show that the notion of causality to which the opponents of its freedom refer the acts of the will, is itself liable to be brought in question by a subtle scepticism. Thus Brown actually resolved causation into mere antecedence, others have doubted whether it be more than our way of contemplating phenomena, nor can it at any rate be *proven* to be any thing else: or as the idea of liberty is undoubtedly possessed by man, those who deny a reality corresponding to the idea, may fairly be called upon to account for the existence of the idea. This is no place however for mentioning metaphysical arguments drawn from whatever source.

But a great thing is to define exactly what we mean by liberty as predicated of the will. For the argument of Jonathan Edwards, as of most other Calvinists, is founded on a false definition. Thus he argues that self-determination is absurd, by changing the mere logical distinction between the will as self-determining and the will as self-determined into a real and substantial difference. But the theory of self-determining preference or free will supposes the self-determining and self-determined to be one. The will has been termed a *free cause*, which may help us to understand and explain ourselves, though it is a novel and not altogether legitimate use of terms. Or we may say that the will constitutes a true beginning, and may with perfect consistency maintain it to be in fact an *evil* beginning, *malum principium;* that is, in unregenerate man, and that it cannot become a good beginning without the grace of God, prevenient and assisting.

Lastly and most convincingly, we may refer to the authority of the Holy Scripture as interpreted by the Church and the Catholic Fathers. The collation of the testimonies from these sources affords an irresistible evidence for the doctrine of free-will. Mr. Stanley Faber, in his invaluable work on the Doctrine of Election as received and maintained in the primitive Church of Christ, has thus collated their testimonies

Let us hear the Fathers as they are cited by Mr. Faber—and first the testimony of Irenæus.

"Man (*says that Father*) being endowed with reason, and in this respect similar to God, possesses Freedom of Will and a Self determining Power. Hence he himself is the cause to himself that he becomes sometimes good corn, and sometimes mere straw. Wherefore also he will be justly condemned: because, being created with the faculty of reason, he has lost true reason; and, living unreasonably, he has opposed the justice of God." And again: "God made man free from the beginning, having his own power of self-determination even as he has his own soul: in order that he may submit to God's behests voluntarily; . . . . . in man, as well as in the angels, He (God) placed a power of choice."

And again: "Those persons who have departed from the Paternal Light, and who have transgressed the law of liberty, have departed by their own fault, having been created in the possession of Free Will and of a Self-determining Power of preference."

To like purpose is the witness of Justin Martyr.

"Christians (says he) hold not the doctrine of a Fatal necessity, which exempts from all moral responsibility: but they believe both men and angels to be endowed with a Self-determining Power of Free Will; so that no irresistible and therefore morally exonerating constraint is laid upon their choice of this action or of that action."

Again: "But inasmuch as He knew it to be good, He created both angels and men with the power of determining themselves to rectitude of action; and He appointed times so long as He deemed it good that they should possess this Power of Self-determination, (το αυτεξουσιον εχειν αυτους.) And, because He deemed it good, He executed His judgments both general and particular, Self-determination being nevertheless preserved."

And again, with numerous passages of the same force as the preceding: "But because God, in the beginning, created both angels and men in possession of a Power of Self-determination; if they do evil, they will justly, in eternal fire, suffer punishment for their misdeeds. Now, of every intelligent creature, it is the nature, to be capable both of vice and virtue; for, unless there was a power of spontaneously turning to either, there would be no room for praise."

Or hear Augustine himself, the true author of the system now known as Calvinism:

"Precepts of charity (*says Augustine*) would vainly be given to man, unless he possessed Freedom of Will." "We must in no wise suppose Free Will to be taken away, because we read in Scripture:—It is God that worketh in you to will and to do, of his own good pleasure." "God, in Scripture, has plainly revealed to us, that man possesses Free Will; for the divine precepts would be nugatory unless men possessed Freedom of Will."

The witness of Cyril;

"Our Self-determining Will is evil, though it acts by a free choice; for when we sin, it is by a deliberate preference of evil to good."

The witness of Athanasius:

"After the Fall, man's soul, deeming pleasure to be good, abuses the very name of goodness, by applying it to pleasure—inasmuch as it possesses the Self determination of Free Will."

The witness of Tatian:

"Each branch of the intelligent creation, angelic and human, has been made with a Power of Self-determination; yet not having the nature of goodness, save only from God"

The testimony of Theophilus of Antioch:

"God created man with the possession of Freedom and a Power of Self determination."

It is plain that this was the established language of the primitive Fathers, the doctrine which it affirms cannot therefore be contrary to the faith. Nor is it contrary, as Mr. Faber observes, to the Articles of the Church of England, adopted by ourselves: for "our minutely accurate reformers do not say: that *the grace of God, in the work of conversion, gives us* FREE WILL, as if we were previously subject to a fatal necessity; but only that *the grace of God, by Christ, prevents us that we may have a* GOOD WILL, *and co-operates with us when we have that* GOOD WILL."

But to establish a doctrine that is involved in all our notions of sin and moral agency, and is interwoven with the structure of language, it is only necessary to show that it is not liable to metaphysical objections, and not contrary to the faith. It is then decided at once by the voice of the fact, that the doctrine is true, because it exists.

THE PRIMITIVE DOCTRINE OF ELECTION; *or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as received and maintained in the Primitive Church of Christ.* By GEORGE STANLEY FABER, B. D. First American edition. New York: Charles Henry, 124 Fulton-street.

We have already spoken incidentally of this work. Few will read it without a conviction that the author has fairly established his position, that the primitive Christians, anterior to the time of Augustine, held the doctrine of *An Election of certain individuals out of all nations into the pale of the visible Church; with the merciful purpose and intention, on God's part, that through faith and holiness they should attain to everlasting life; but (since the immediate notion of their Election respected only an admission into the Church, not an admission into heaven) with a possibility, through their own perverseness, of their* NOT *making their calling and election sure, and of thus failing to obtain the conditionally promised reward.*"

The discussion of a question that has called forth so much bitterness of feeling, is conducted by Mr. Faber with the greatest candor that is possible.

☞ If any of our friends have copies of the Churchman of last week which they do not wish to file, they will greatly oblige us by sending them to the office, as the edition is exhausted.

MARYLAND.

Information has been received, that testimonials in favor of the consecration of Dr. Whittingham, Bishop elect of Maryland, have been already transmitted from a majority, and more than two thirds, of the standing committees of the dioceses in the United States.

We earnestly commend the following appeal to the attention and liberality of Churchmen:

APPEAL FROM CHRIST CHURCH, MATAGORDA, REPUBLIC OF TEXAS.

MATAGORDA, July 4, 1840.

It is with gratitude to God, that I, in the name of the Vestry of the Church, and of the people generally of this place, acknowledge the kind reception and Christian liberality of the friends of the Church, among whom I went, during the last year, to procure funds to aid in building a Church in Matagorda. Only about two thirds of the funds, however, were received by me which are necessary to build the plainest and cheapest building which is needed decently and comfortably to accommodate the people of this place with church room. The deficiency, we had fondly hoped, from what was said to me in places where I made no applications, would, before this time, have been received; but in this, we are, for some reason unknown to us in this distant region, disappointed. We hear that the Church has, according to arrangements made by me while there, been shipped from New York for this place. Lacking the funds which we had hoped and expected, one of two things must be the event. Either the Church when it arrives, must be piled up to go to decay in this moist climate, or the people here must attempt to put it up, which *cannot* be done, without absolutely curtailing themselves in the necessaries of life, and distressing their families. When I know there are thousands in the Church in the United States who would most cheerfully give one dollar, and hundreds who would as cheerfully give five dollars, and many, very many, who are able, and as willing as they are able, to give ten dollars to help us out of this difficulty, my heart bleeds when I reflect upon the subject. Were Texas money now only as good and abundant as when I was in the United States last year, we could, among ourselves, put up the church when it arrives, for two dollars of it were then worth one in good money; but now, six of it are worth only one; and a hundred per cent., and perhaps five hundred per cent. scarcer than then. I now, therefore, do not hesitate to appeal to the friends of the Church in the United States who have not as yet done so, to aid us; and especially do I appeal to my brethren in the ministry, who have been my fellow-students on my course of preparation for the sacred office, to make up a small sum for us in their respective parishes. Five, ten, twenty-five, and in many cases fifty dollars, can be raised for us by an old friend, with no inconvenience to himself or parish, which would serve to bind him to me, and especially to the household of Christ, more closely than ever, and enable me to plant a little church in the wilderness free from debt, and in which I can then, with a light heart, and with all my energies, proclaim the glad tidings of salvation through a crucified Saviour.

My brethren, the prospects of the Church here are far brighter than they were twelve months ago. Her peculiarities are from day to day becoming better known, and as she is known, she becomes generally more acceptable; and in some instances she becomes, as she should be, highly revered. Nor are my own labors, by the grace of God, without some of the proper fruits of the Gospel ministry; as I have baptized several adults, and several families of children, and admitted some to the communion, and expect soon to baptize and admit some others.

If any individual has any thing to bestow upon us, or any thing should be collected for us, we request that it be forwarded to Charles J. Aldis, Esq., treasurer of the Foreign Department of our Missionary Society, in New York.

CALEB S. IVES.

The Editors of the Gospel Messenger, Utica; Christian Witness, Chronicle of the Church, Banner of the Cross, Episcopal Recorder, Southern Churchman, and Gospel Messenger of Charleston, S. C., are requested to copy the above into their respective papers.

At a regular meeting of the Standing Committee of the Diocese of New York, held on the 27th July, the Rev. *John B. Eastman*, (Deacon,) was recommended to the Bishop for *Priests' Orders*; and Messrs. *Reuben Riley* and *Henry B. Bartow* were in like manner recommended to be received as *Candidates for Orders*.

TO CORRESPONDENTS.

"A Churchman" came too late for insertion this week, but shall appear in our next.

From the Church.

Amongst the late works of value and importance to the objects especially of this journal of which we have been put in possession by the recent arrivals, is a "History of the Church of Ireland," by the Right Reverend the Bishop of Down and Conner, Dr. Mant. To the sincere inquirer after Christian truth, and the genuine advocate of the Protestant cause, this is a welcome addition to our country's literature; because, as the learned Bishop well observes in his preface to the work, an extraordinary ignorance has always prevailed upon the subject of the Church of Ireland, the progress of Popery in that island, ever unhappy since it accepted and wore the chains of that giant falsehood, and even of the full influence of the Reformation since the period when it dawned so auspiciously upon England. It appears that a work so much needed, as a History of the Irish Church, was proposed long since to be undertaken by the distinguished Regius Professor of Divinity in the University of Dublin, Dr. Elrington; but professional engagements and ill-health having caused him to relinquish the task, the important duty has been assumed and faithfully executed by the Bishop of Down and Connor. The residence of this prelate for so many years in Ireland, and the close observation of its religious state, which his official station necessarily afforded, would seem to qualify him in a very eminent degree for the work.

No country perhaps puzzles the philanthropist and the Christian more than Ireland,—how to reconcile the jarring elements of society in a country where several millions of poor ignorant devotees of a ruthless superstition, and the willing tools of its unprincipled supporters, are arrayed against the small but unconquerable band who, in the face of persecution and distress, zealously "contend for the faith as it was once delivered unto the saints." There is a moral strength in a righteous cause, of which Protestantism in Ireland has experienced the full effect; and before it was crippled by the soul-destroying policy of the present administration, it was more than a match,—even physically speaking,—for the millions who were vaunted as its opponents. At present the contest is more severe and the struggle harder to be endured; for though, as a concentrated phalanx, Protestantism in Ireland is not to be broken or destroyed, the hostility of the cabinet with the disabilities for resistance which, one by one, have been the consequence, has laid it more open to that slow but sure process of destruction, the ribbon conspiracies and secret assassinations. From the policy at present pursued, the hope seems to be indulged that Protestants will be fairly wearied out of the struggle,—that the love of peace and an abhorrence of these accumulating outrages, so utterly destructive as well of the temper as of the very form of Christianity, will induce them at last to stipulate for a quiet evacuation of the island.

All this is the more deplorable, when we regard the state of the Church in Ireland antecedent to the Romish usurpation. Christianity, according to the most authentic accounts, was very early planted in the island; and perhaps no Church in Christendom was more pure and more flourishing, for many centuries, than the Irish Church. Its independence of the Papal despotism was maintained, too, long after the sister island had submitted to the yoke; but we cannot do better than describe the progress of the Romish usurpation in Bishop Mant's own words:—

"Until about the middle of the twelfth century, the Church of Ireland maintained its character, as an independent national church, without acknowledging any pre-eminence, authority, or jurisdiction, of the See of Rome. The Archbishop of Armagh exercised a spiritual power throughout the country; and erected archbishoprics and bishoprics without consultation or communication with the Roman pontiff. For the supply of vacant bishoprics, persons were elected by the clergy, or by the clergy and laity of the diocese, recommending them to the king; or by the king's nomination or influence, concurring with the good-will of the clergy and people; whereupon the bishop-elect was sent to the archbishop for consecration: to the Archbishops of Armagh for the most part, except in the case of those colonies of Ostmen, from the north of Europe, who inhabited the cities of Dublin, Waterford, and Limerick; and who, esteeming themselves countrymen of the Normans, now in possession of England and of its highest ecclesiastical dignities, sent their bishops to be consecrated by the Archbishop of Canterbury. But in every case, these appointments and consecrations were altogether independent of the Papal See.

"The earliest interference of the Pope on such occasions in Ireland, was in the twelfth century.

"The pallium, or pall, is an ensign of dignity, which the Pope had taken upon himself to confer upon archbishops. But this ensign was never worn by an Irish archbishop until the year 1152."

At this period, it seems, the then Archbishop of Armagh, Malachy O'Morgair, manifestly tainted by some of the Romish heresies, and seeking, amongst other innovations, to introduce the celibacy of the clergy, made a journey to Rome, and solicited from the Pope the pall for the metropolitan see of Armagh, as also for the newly-constituted metropolitan church of Cashel. Being courteously received by the Pontiff, and appointed his legate in Ireland, he returned to his native country and obtained the consent of several of the Bishops and inferior clergy to make a formal solicitation of the pall from the Pope. Some delay was created by the sudden death of Malachy; but this incipient step of Popish usurpation was carried in the year 1152, through the instrumentality of John Paparo, cardinal priest, who was appointed the Pope's legate to Ireland, and received a commission to confer the pall on the four archbishops of Armagh, Dublin, Cashel, and Tuam. This, it is to be observed, was not effected without opposition; for although the greater part of the Irish bishops yielded obedience to the papal mandate, there were several, especially in the dioceses of Armagh and of Down, who refused to sanction the acts of this council.

"A foundation was thus laid," observes Bishop Mant, "for the Bishop of Rome's interference with the vacant Irish sees; but it does not appear to have been extended further than the bestowing of the archiepiscopal pall till the year 1206. In the mean time, King Henry the Second had acquired the dominion of Ireland, in 1172; and soon after the acquisition, namely, in 1175, had exercised his prerogative in a council held at Windsor, by giving the bishopric of Waterford, then vacant, to an Irishman, named Augustine, and sending him to the Archbishop of Cashel for consecration.

"But in 1202, the lordship of Ireland having, in the mean time, passed to King John, on a vacancy which occurred in the archbishopric of Armagh, a competition for the succession ensued among Surion Rochford, bishop of Meath; Ralph le Petit, archdeacon of Meath; and Humphrey de Tickhull, each of them pretending to be the candidate on whom the choice of the electors had fallen. The king decided in favor of Tickhull, on the 4th of May, 1202. But another candidate, Eugene MacGilivider, was declared archbishop by the Pope. The king, incensed by this usurpation of his authority, sent mandatory letters, on the 22d of May, 1203, to all the suffragan bishops of that province, forbidding them to acknowledge Eugene for their metropolitan; and circulated duplicates among all his faithful subjects of the province, imposing on them the like prohibition."

From this it is manifest that the interposition of the Pope was regarded even then as unlawful; but John was not a sovereign to adhere long to the principles of justice and right, especially where it was his interest to consent to the subversion of either. His covetousness, in this instance, was worked upon, and he subsequently confirmed the nomination of the Pope. The latter, it can easily be believed, was not long content with this prerogative of sanctioning the appointment to the metropolitan see of Armagh; but we must narrate his further encroachments in the words of the right reverend historian:—

"The influence of the Papal See in Ireland was made instrumental to the furtherance of its ambitious projects, in other ways prejudicial to the rights both of the Sovereign and the subject. In 1229, a chaplain of the Pope was sent over with a demand of the tenths of all the moveables, to support him against the Emperor Frederick: a tax so hard to be discharged, that it was necessary to part from, not only the cadows and aqua vitæ, but even the chalices and altar-cloths. In 1240, another missionary arrived from Pope Gregory, with a demand under pain of excommunication and other censures ecclesiastical, of the twentieth part of the whole land, besides donations and private gratuities for the maintenance of the war against the Emperor; whereby he extorted a thousand and five hundred marks or more. In 1270, another messenger was sent, requiring the tithes of all spiritual promotions for three years to come, to carry on the wars of the Pope with the King of Arragon; a demand which was greatly murmured at and gainsaid, yet the nuncus went not empty away."

A long catalogue might here be given of the successive encroachments of the Papal See upon the liberty of the Irish Church, until at last the chains of spiritual slavery were firmly rivetted, and Ireland blindly owned the absolute dominion of Rome. And very appalling was the state of its Church from the period at which this subjugation was admitted, until at the Reformation the power of the fell apostacy was partially broken. The interval was one of midnight gloom indeed; and deeds of darkness were perpetrated,—frauds, rapacities, and murders,—which it would be frightful to dwell upon in detail. The bright light of the Reformation broke in upon this darkness; but its advance was slow, and to this hour the most of Ireland remains shrouded by the same deep gloom. Anxiously and zealously are the advocates of truth employed to dissipate its horrors,—to rouse this benighted people from the shadow of death,—and render Ireland, what it has never been since the blighting creed of Rome was accepted by its inhabitants, a peaceful, a prosperous, and a happy country.

From the Spirit of Missions for July, 1840.

EXTRACTS FROM THE FIFTH ANNUAL REPORT OF THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS.

(Continued.)

INDIANA.—One missionary resigned; two transferred to other states; one supported entirely by his parish; two transferred from another state to this; and four appointed.

Under the labors of the Rev. Mr. Lamon, at Evansville, a substantial church has been begun and completed during the year, at a cost, including that of the ground, of about $8000. It was consecrated in January by the Missionary Bishop in charge of Indiana. The parish assumes now the appearance of stability, and after the small debt still due on account of the church is liquidated, will be able to sustain itself, and become, in turn, an agent in diffusing the knowledge of the Gospel in the west.

At New Albany, the Rev. Mr. Steele and his congregation have been and are still severely tried in the pecuniary embarrassments attending the erection of their church now finished and consecrated. But in the time of these outward trials, they have been comforted by indications of God's gracious favor towards them, seen in the steady increase of their number, and in a constantly deepening spirit of seriousness and devotion.

The erection of a church at Richmond has been delayed; but there is hope that it will go forward the present season. The Rev. Mr. Fiske has continued to receive much encouragement in his work. Not the least circumstance of this character is the steady increase of a Sunday school, now probably the largest in that diocese.

The parish at Indianopolis, though still feeble, may be regarded as well established. Rev. Mr. Britton, who has labored there as its missionary for the last three years, has intimated to the committee his intention of dispensing with the missionary allowance after the first of July next, should he remain in the parish.

The Rev. Mr. Presbury, (late Presby,) transferred from Kentucky, entered upon his duties at Madison in August last. There are peculiar difficulties connected with this station, which have all along interfered with the labors of the missionaries, who have successively had the charge of it. The Committee trust that these difficulties will soon be removed, and that, all interested in the establishment of the Church at that place, will zealously co-operate together to that end. If this reasonable anticipation should not be realized, they will deem it expedient to withdraw their aid altogether from the station.

The important station at Vincennes is filled by the Rev. Mr. Killikelly, who entered upon its duties in October last. Steps have been taken for the erection of a church at an early day, and the Committee are encouraged to believe that a flourishing and stable parish will soon be gathered. There are circumstances which give this station a strong claim upon the sympathy of all those who desire the purity of the One, Holy, Catholic and Apostolic Church.

The Rev. Mr. Prindle reached his station at Terre Haute in November last. The Committee believe that he is laying the foundation of an interesting and important parish, though no organization to that effect has yet been made. Mr. Prindle, being in Deacons' Orders, and more than 70 miles distant from any clerical brother, has been unable to have the Holy Communion administered; and his remote situation has been felt by him as a trial of his patience in the missionary work; in which, however, the Committee confidently hope he will be sustained.

In this connection mention should be made of the offer by a clergyman of that diocese, who is ever ready in every good work, to convey to the parish, as soon as organized, several acres of land near the village.

The Rev. Mr. Pitkin entered upon the duties of the station at Lawrenceburgh, in October. A convenient room was early fitted up as a place of worship; a parish has been organized, and the missionary is much encouraged by the prospect of success which he enjoys. His hands have been strengthened by the zealous co-operation of two or three devoted laymen. At no distant period, this station, under the labors of the missionary, will become one of the most important in Indiana.

The Rev. Mr. Drummond has acted as missionary for nearly a year at Connersville and its vicinity, along the valley of the White Water River, and appears to be successfully engaged in his Master's work.

The Rev. Mr. Manney commenced his services at Laporte about the festival of Christmas. A parish had been already organized there, by the Rev. Mr. Johnson, of Michigan City. At the period of his first report, Mr. Manney had been too short a time at his station for much encouraging nature to be developed. The Committee trust, however, that his labors will, by the blessing of God, result in much good to the Church.

The parish at Michigan City has assumed the entire support of its rector, the Rev. D. V. M. Johnson, who, as missionary at that place for the last two years, has devoted himself to its welfare amidst many trials; but he is now permitted, by the blessing of *God*, to reap a rich harvest. The seed of the Divine Word has found a lodging place in the hearts of many of his people. While many and many a parish, of abundant ability, in the older portions of the Church, has permitted the claims of Domestic Missions to pass by unheeded, this new parish, during the last two years of its existence, has contributed about $75 per annum to the funds of the Domestic Committee. "How true is it, that he that watereth, shall be also watered himself!"

DIED,

On Monday night last, Charles Graham, infant son of Rev. Aldert Smedes.

CALENDAR.

AUGUST.

9. Eighth Sunday after Trinity.
16. Ninth Sunday after Trinity.
23. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighth Sunday after Trinity, August 9, Otego, *Otsego County*, Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County*, Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County*. 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County* Ordination A. M., Confirmation P. M. Friday, 21, *Hudson*. 22, Ulster, *Ulster County*.

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County*. Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County*. 25, Hyde Park, *Dutchess County*. 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County*.

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County*. Tuesday, September 1, Goshen, *Orange County*. 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County*. 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County*. Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County*.

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

☞ The ladies of St Paul's Church, Tompkinsville, will hold a Fair in the basement of the church on Wednesday and Thursday next, 12th and 13th of August, to commence at 11 o'clock, A. M.

Should the weather prove unfavorable, the fair will be postponed until the following days.

PERCEVAL ON APOSTOLIC SUCCESSION.

It is to be hoped this volume will be ready for sale the coming week, and that purchasers will freely come forward to remunerate the society for the expense of its publication. Could it have been anticipated that so small an amount would have been contributed in aid of that work, as the treasury has received, and that the collections and contributions generally would have fallen so far short of the expectations of the trustees, they might have been discouraged from the undertaking. *In ten months, the collections in city churches have amounted to one hundred and ninety dollars; but two months now remain of the fiscal year. The Society is indebted to its officers, for cash advances, exceeding four hundred dollars. Several hundred dollars more are needed* to complete Perceval, and replenish the exhausted stock of many of our valuable Tracts. The kindness of our clergy is respectfully solicited to present our necessities before their respective congregations, when the liberality of the laity, it is fully believed, will complete the good work.

P. E. TRACT DEPOSITORY,
Aug. 6. 28 Ann street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A meeting will be held by the Board of Managers, at the Sunday school room of St. John's chapel, on Tuesday evening next, the 11th instant, at half past 7 o'clock.

WM. H. BELL, Recording Secretary.

☞ The Treasury of this society is empty; at least $800 will be needed this month and next: the stock of prayer books getting light; the anniversary fast approaching, when will be exhibited the amount of its receipts and distributions. An appeal is made to the Rev. clergy and lay friends of the Bible and Prayer Book for their prompt aid.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A meeting of the Board of Trustees will be held in the Sunday school room of St. John's chapel, on Tuesday evening next, 11th instant, at 8 o'clock.

PIERRE E F. MCDONALD, Secretary.

BISHOP BROWNELL'S VISITATIONS.

August 14,	Hebron,	half past 10, A. M.
" 15,	Windham,	half past 10, A. M.
" 16,	Norwich,	half past 10, A. M.
" "	Poquetonuck,	3 P. M.
" 18,	New London,	3 P. M.

☞ Other appointments for August will be made by letters.

ACKNOWLEDGMENTS.

☞ The CHOIR of the CHURCH of the EPIPHANY gratefully acknowledge the liberality of Mr. Vincent, a member of said church, in presenting them with 12 copies of Jones' Evening Melodies, and 16 copies of the National Church Harmony.

By order of the Choir.
August 6, 1840. J. COVERT, Chorister.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 29th ult., has received the following contributions, viz.

By the hands of the Rev Benjamin Hutchins, being the amount of a collection in Christ ch. Fort Wayne, Ind, a missionary station, for domestic missions, $16 50. From a member of Christ ch. New Brunswick, N J, through the hands of the Rev Alfred Stubbs, $29. From the missionary association of the General Theological Seminary, through the hands of W F Brand, treasurer, $50—of which one half for foreign committee, $25. By the hands of Thomas Robins, esq, receiving agent in Philadelphia, received from "A W L," for Bishop Kemper's mission, $25. By the same hands, from the female juvenile missionary society of Trinity ch, Southwark, Philadelphia county, for Bishop Kemper's mission, per Miss Hughes, treasurer, $15 75. By the same, from St Stephen's ch, Harrisburg, Penn, for domestic missions, per Rev C V Kelly, $40. By the same, from John Griffith, Harrisburg, Penn, for domestic missions, per Rev C V Kelly, $5. By the same, from Samuel Paynter, esq, Sussex co, Del, for domestic missions, $5. By the same, from a member of St Andrew's ch, Philadelphia, for Bishop Kemper's mission, $3. By the same, from "M G T," Philadelphia, for domestic missions, $6. Contribution of St Paul's ch, Pawtucket, R I, for six months, by the hands of the treasurer, Edw S Wilkinson, esq, $42—one half for foreign, the other half for domestic missions, $21. Total, $191 25.

August 5, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The treasurer has further to acknowledge—from the 9th to the 31st of July:

Tenth quarterly payment of J W H for missionary purposes, being one third of $25, for Africa $8 33. From the Rev. C C Taliaferro, Martinsburg, Va, a bequest from the late Mrs R Bedinger, for Africa $20. Rev M T C Wing, Gambier, from a friend in Zanesville for general purposes $5. St Luke's, Granville, general $7, Greece $1. Missionary box of Granville female seminary for African mission $6. Rev A Sanford, Granville, for Africa $4. Monthly offerings at St George's ch, Hempstead, by the Rev W M Carmichael $3. By the Rev Dr Milnor, Miss Mary Maynard for Constantinople $5. St Stephen's ch, Providence, R I, by G Gannet $14 96. John A Fitch, Sheldon, Vt, $1. Juvenile sewing society, St John's ch, Waterbury, Ct, for a pupil in Africa $10. St Michael's ch, Naugatuck, $5. From Rev Peter J Shand from a lady of Trinity ch, Columbia, S C, for the Rev C S Ives' ch, Texas, $10. From W H Cobb from a lady of Petersburg, Va, for Africa $10. From the Cape Palmas Society of Christ ch, Gardiner, Me, for the education of J V Gardiner and A Richards at the African Mission $30. By the hands of the Rev G C M'Guire, weekly offerings of St George's, Fredericksburg, Va, for foreign missions $8 73. From a few ladies in Charleston, S C, to be applied by Dr Boone to the education of Chinese youth, $260. Total $409 02.

G. T. FOX, Jr., Acting Treasurer.
August 2, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From "female missionary association of St Paul's chapel," N Y, Mrs Berrian, treasurer, $5. From Christ ch, Ballston Spa, Rev D Babcock, rector, per Mr E Birnum, for missionary fund, $13. From St Paul's ch, Sing Sing, Rev C H Halsey, rector, ch offerings for education fund, $22 50, and for missionary fund, $26. Also, from the same ch, the offerings of the children of Sunday school, for missionary fund, $5 20. From Trinity ch, Lansingburgh, Rev P L Whipple, rector, the balance in hand from the monthly contributions, for missionary fund, $14. Total, $85 70.

C. N. S. ROWLAND, Treas.,
August 5, 1840 55 Water st.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Aug. 6, from the following individuals, viz.

Wm Atwill, Norwalk, Con, with remit; Rev L I Bennell, New Haven, Con; I White, Maumee City, Ohio, with remit; Miss Anna B Shaw, Philadelphia, with remit; D Brunner, Baltimore; F W Southack, St Louis, Mo.

Packages have been forwarded from the Depository during the week ending August 6, as follows:

To Rev N M Jones, Broad Creek, Queen Anne co, Md, care of E Palmer, Rowlv's wharf, Baltimore, per schr Hudson; to D Brunner, Baltimore, per do; to Trinity ch Sunday school, Michigan city, Ind, one package, sent to O & R A S Johnson's, 89 South st; to D Brunner, Baltimore, via Philadelphia, per Union Line; to Joseph Ingle, Washington, D C, care of D Brunner, Baltimore; to the Rt Rev P Chase, Ill, one box prayer books and tracts, sent to J F Depeyster, South st; to Joseph Gill, Richmond, Va, per schr Lynchburg; to Belknap & Hamersly, Hartford, Con, per steamer Cleopatra; To C Stimpson, jr, Boston, per Harnden's Express; to L H Young, New Haven, Con, per steamer New York; to Rev Dr Reed, Poughkeepsie, per towboat Poughkeepsie: to S C Nichols, Sing Sing, per steamer Telegraph; to Rev W H Walter, Schenectady, care of I M Woodward, Albany, per towboat Jefferson; to Rev John Brown, Newburgh, per steamer James Madison; to C Foote, Bridgeport, Con, per steamer Fairfield; to Z Clark, Troy, per towboat Indians; to A E Miller, Charleston, per brig Lawrence; to W Rowland, Norfolk, Va, per schr Virginian.

ASSISTANT WANTED.

AN Assistant in the Government Classical School at Brockville, on the St. Lawrence River, Upper Canada, will be required on the 18th day of August. The applicant must be a British subject, of good Classical and Mathematical attainments, and capable of teaching Writing, Arithmetic, and Book-Keeping. Under an act of Parliament, the salary is fixed at £50 per annum, to which the Principal would make an addition in the case of superior qualifications. A Graduate of an English University would be preferred; and in every case unexceptionable testimonials required.

Address Rev. H. CASWALL,
Brockville, via Morristown, St. Lawrence Co.,
August 8, 1840.—3t New York.

TO TRUSTEES OF CHURCHES, AND OTHERS.

ORGANIST.

THE advertiser, having had many years experience as an organist, is desirous to obtain a situation. He feels confident of giving entire satisfaction, and would have no objection to go into the country.

To those who consider good services of importance, the advertiser is most desirous to become a candidate for the office of organist. Salary not so much a consideration as encouragement otherwise.

A line addressed to J. H., care of Messrs. Lindle & Co, Piano Makers, 1 St. John's Lane, New York, will be attended to. Aug. 6th, 1840—3t

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MEMOIRS OF BISHOP WHITE.

JUST RECEIVED and for sale, the Memoir of the Life of the Right Reverend William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania. By Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary.

CHARLES HENRY,
Aug. 6. 124 Fulton-street.

FABER ON ELECTION.

JUST PUBLISHED AND FOR SALE BY
CHARLES HENRY, 124 FULTON STREET,

THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in the Primitive Church of Christ. By George Stanley Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.

July 29, 1840.

THEOLOGICAL SEMINARY OF VIRGINIA.

FACULTY.

Rt. Rev. RICHARD CHANNING MOORE, D. D., President.

Rev. REUEL KEITH, D. D., Professor of Systematic Divinity, and Acting Professor of Pulpit Eloquence.

Rev. EDWARD R. LIPPITT, A. M., Professor of Pastoral Theology and Church Polity, and Acting Professor of Ecclesiastical History.

Rev. JOSEPH PACKARD, A. M., Professor of Biblical Literature.

The next session of this Institution will commence on Wednesday, the 30th of September.

Qualifications for admission. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry."

Extract from "The Rules for the Government of the Seminary."

By order of the Faculty,
E. R. LIPPITT, Secretary.
Theological Seminary, July 24, 1840. tOct1.

BISHOP McILVAINE ON JUSTIFICATION.

JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P. McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by

SWORDS, STANFORD & CO.
July 2.

THE BOOK OF PSALMS.

F. J. HUNTINGTON & CO, 174 PEARL ST, HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.

They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the Malte Brun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mr. Lincoln's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mr. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.

*** *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal School Union.

March 28. xtf

ORGANS FOR SALE.

THE subscriber offers for sale the following organs:

An excellent second-hand organ, with two sets of keys, in a handsome mahogany case, with gilt front pipes; dimensions, 15 feet high, 9 1 2 feet wide, 5 1-2 feet deep, and contains the following stops: GREAT ORGAN, open diapason, stop'd diapason, principal, twelfth, fifteenth, and trumpet. SWELL—CHOIR BASS, Stop'd diapason, flute, and hautboy, stop'd diapason, and flute. This organ is in excellent condition, and will be sold a bargain.

A new swell organ, of six stops, 10 feet high, 6 feet wide, 3 1-2 feet deep.

Two small church organs, without swell, of four and five stops, 9 1-2 feet high, 5 1-2 wide, and 3 feet deep.

An assortment of parlor organs, of various power and style of finish.

A second-hand parlor organ will be sold cheap.

HENRY ERBEN,
July 11—tf Centre-street, head of Canal-street.

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

ST. MATTHEW'S HALL,

PORT COLDEN, NEW JERSEY.

IN this Institution young gentlemen acquire a Mathematical, English, or complete Classical education. The grounds of the Hall comprise 80 acres, situated in a very fertile and healthy district of the state. It is under the control of the Bishop of New Jersey.

For further particulars, inquire of Floyd Smith, D. A. Cushman, or William Van Antwerp, Esqs.; or of Rev. Dr. Seabury, and Rev. Dr. E. D. Barry.

The Rev. P. Teller Babbit is Principal and Chaplain, who can be addressed for admission; or

WM. C. DUSENBERY, *Actuary.*

*** The cars and stages for Port Colden, via Morristown, leave the foot of Courtlandt street every morning at 8 o'clock, and arrive at Port Colden at 5 in the afternoon. June 27—tf

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DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25 1

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tract for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition shown and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvements in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $200 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College.

A resident assistant is employed to teach the Modern languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.

May 23, 1840.—tf

POETRY.

From the Banner of the Cross.

HYMN.

Mortal! when thy heart is riven,
By the shaft of earthly pain;
Grieve not—for the hand of Heaven,
While it bruises—will sustain.

Mourner! when thy home is dreary,
By a friend estranged, or dead;
Weep not—for the lone and weary
Find a Heavenly Friend instead.

When the raging thunder crashes,
When the lightning stroke is near—
Start not—Him who guides the flashes,
We can *trust* as well as *fear*.

When in justice He appals us
By the threat of endless pain—
Sink not—soon His mercy calls us
To His pardoning arms again.

Father! O with patience bless us,
Till each *seeming* ill be past;
For, whatever gloom oppress us,
All must end in light at last.

MARRIAGE.

The first blessing God gave to man was society, and that society was a marriage: and that marriage was instituted in paradise, confederate by God himself, and hallowed by a blessing. Marriage is the seminary of the Church, and daily brings forth sons and daughters unto God. The first miracle that ever Jesus did was to do honor to a wedding. Marriage was in the world before sin, and in all ages of the world the greatest antidote against sin; and although sin hath soured marriage, and stuck the man's head with cares, and the woman's bed with sorrow in the production of children, yet these are but throes of life and glory; and "she shall be saved in child-bearing, if she be found in faith and righteousness." Marriage is a school and exercise of virtue; and though it hath cares, yet they are but instances of duty and exercises of piety. . . . . Here is the proper scene of piety and patience, of the duty of parents and the charity of relations; here kindness is spread abroad, and love is united and made firm as a centre. Marriage is the nursery of heaven, and fills up the number of the elect, and hath in it the labor of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts. Marriage hath in it more of safety than the single life; it hath more care, but less danger; it is more merry and more sad; it is fuller of sorrow and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity; and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and even heaven itself. Marriage is the symbolical and sacramental representment of the greatest mysteries of our religion. Christ descended from his Father's bosom, and contracted his divinity with flesh and blood, and married our nature, and we became a Church, the spouse of the bridegroom, which he cleansed with his blood, and gave her his Holy Spirit for a dowry, and heaven for a jointure, begetting children unto God by the Gospel. This spouse he hath joined to himself by an excellent charity; he feeds her at his own table, and lodges her nigh his own heart; provides for all her necessities, relieves her sorrows, determines her doubts, guides her wanderings; he is become her head, and she as a signet upon his right hand. He first, indeed, was betrothed to the synagogue, and had many children by her; but she forsook her love, and then he married the Church of the Gentiles, and by her had a more numerous issue; and all the children dwell in the same house, and are heirs of the same promises, entitled to the same inheritance.

Here is the eternal conjunction—the indissoluble knot—the exceeding love of Christ—the obedience of the spouse—the communicating of goods—the uniting of interests—the fruit of marriage—a celestial generation. "This is a great mystery." This is the sacramental mystery represented by the rite of marriage; so that marriage is divine in its institution, sacred in its union, holy in the mystery, sacramental in its signification, honorable in its appellation, religious in its employments.—"Christ and his Church;" that begins all. And there is great need it should be so; for they that enter into the state of marriage, cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or death, felicity or a lasting sorrow, are in the power of marriage. Begin, therefore, with God. Christ is the president of marriage; and the Holy Ghost is the fountain of purity and chaste loves, and he joins the hearts. Let all such contracts, then, begin with religious affections.

Let the husband and wife infinitely avoid a curious distinction of *mine* and *thine;* for this hath caused all the laws, and all the suits, and all the wars in the world. Let them who have but one person, have also but one interest.

As for the duty of the husband, he is commanded "to love his wife even as himself." That is his duty, and the measure of it too; which is so plain, that if he understands how he treats himself, there needs nothing be added concerning his demeanor towards her, save only that we add the particulars, in which holy Scripture instances this general commandment: Be not bitter against her." And this is the least index and signification of love. A civil man is never bitter against a friend or stranger, much less to him that enters under his roof, and is received by the laws of hospitality. But a wife does all that, and more; she quits all her interest for his love; she gives him all that she can give; she is as much the same person as another can be the same, who is conjoined by love, and mystery, and religion. They have the same fortune, the same family, the same children, the same religion, the same interest, the same flesh; and therefore this the apostle urges, "No man hateth his own flesh, but nourisheth and cherisheth it." And he certainly is strangely sacrilegious, and a violator of the rights of hospitality and sanctuary, who uses *her* rudely, who is fled for protection, not only to his house, but also to his heart and bosom.

The marital love is infinitely removed from all possibility of rudeness; it is a thing pure as light, sacred as a temple, lasting as the world; it contains in it all sweetness, and all society, and all felicity, and all prudence, and all wisdom. For there is nothing can please a man without love; and when a man dwells therein, then is his wife a fountain sealed; and he can quench his thirst, and ease his cares, and lay his sorrow down upon her lap, and can retire home as to his sanctuary, and his gardens of sweetness and chaste refreshments. No man can tell but he that loves his children, how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society. But he that loves not his wife and children, feeds a lioness at home, and broods a nest of sorrows; and blessing itself cannot make him happy. So that all the commandments of God enjoining a man to love his wife, are nothing but so many necessities and capacities of joy. She that is loved is safe, and he that loves is joyful.

Above all the instances of love, let the husband preserve towards his wife an inviolable faith; for this is the marriage ring: it ties two hearts by an eternal band; this is the security of love, and preserves all the mysteriousness like the secrets of a temple. Under this lock is deposited security of families, the union of affections, the healer of accidental quarrels. This is a grace that is shut up and secured by all arts of heaven, and the defence of laws, the locks and bars of modesty, by honor and reputation, by fear and shame, by interest and high regards.

Hitherto we have spoken of the duty of the man. Now concerning the woman's duty.

The first is *obedience;* which because it is nowhere enjoined that the man should exact of her, but often commanded her to pay, gives demonstration that it is a voluntary cession that is required; such a cession as must be without coercion and violence on his part, but upon fair inducements, and reasonableness of the thing, and out of love and honor on her part. When God commands us to love him, he means we should obey him. "This is love, that ye keep my commandments;" and, "If ye love me," said our Lord, "keep my commandments." Now as Christ is to the Church, so is man to the wife; and therefore obedience is the best instance of her love; for it proclaims her submission, her humility, her opinion of his wisdom, his pre-eminence in the family, the right of his privilege, and the injunction imposed by God upon her sex, that although "in sorrow she should bring forth children," yet with love and choice she should obey.

The next line of the woman's duty is *compliance,* which St. Peter calls "the hidden man of the heart, the ornament of a meek and quiet spirit;" and to this he opposes the outward and pompous ornament of the body. Indeed, the outward ornament is fit to take fools; but they are not worth the taking. But she that hath a wise husband, must entice him to an eternal dearness by the veil of modesty, and the grave robes of chastity, the ornament of meekness, and the jewels of faith and charity; she must have no paint but blushings, her brightness must be purity, and she must shine round about with sweetnesses and friendship; so shall she be pleasant while she lives, and desired when she dies.—*Jeremy Taylor's Marriage Ring.*

ATTENDANCE ON THE SACRAMENT OF THE LORD'S SUPPER.

How many may be found in every church, who rise with utter unconcern to quit the half-concluded service, when they know that they shall soon be bidden to "draw near with faith, and take that holy sacrament to their comfort." It seems never to cost them a thought; it is a settled principle, on which they may act without the trouble of a separate process of deliberation. The feast is not for them. Yet how would this decent multitude endure the address which, in the old times of the Church, they could not have escaped—"Ye that cannot communicate, walk off and begone. Let no infidel be present; no heterodox person; no heretic." On this temper of the times no thoughtful Christian can look without pain.

But if the evil be admitted, it is of no little moment to inquire into the causes which have helped it forward. Now, amongst the foremost of these appear to be two widely spread misconceptions, which, seeming at first sight destructive of each other, do in fact combine to bring about the same result. One of these, beginning with paying a seeming reverence to the holy rite, would represent it as too great and holy to be approached by ordinary Christians. Those whom matured age, and long established habits, or greater spirituality of mind, seem to mark as belonging to the higher classes in the Christian school, may safely draw near and rejoice in their privilege; but for those who are still compassed about with temptation, still weak in faith, and not sure of themselves, they had better wait, lest by a premature reception of the holy sacrament, they do but increase the guilt of their after-offences, if not "eat and drink their own damnation." This is one of the most common grounds for living in the absolute neglect of the holy office. The young think themselves too giddy, the middle-aged too full of occupation, the poor too full of cares, the rich too full of business; professional employments keep the men, the trials of a family the women; and so, by common consent, they stay away from communion, thinking that they are but treating with due reverence so great a mystery. It is much to be feared that, in many cases, the tone of our ministry has rather tended to help on than check this error. We have grown to connive at such excesses, in our desire to keep the table of the Lord free from unfaithful worshippers. We hear, in common language, the number of "the congregation," not of the communicants, at any church. The man who does communicate is marked as doing something more than others, rather than the non-communicants as doing less. We suffer ordinary Christians to attend week by week, and even year by year, upon our ministry, and never come to the communion; instead of feeling it a monstrous thing, and plainly showing that we feel it such.

Yet, what can be more injurious to a ministry? for it is, in fact, yielding to that universal temptation of putting off all serious care about religion to a "more convenient season." It is allowing that men may be Christians, and may profit by the hearing of God's word, though they cannot bring themselves to that true devotedness of heart and life which would warrant their habitual presence at the holy table.

The other error which, from a very different quarter, helps on this evil, is of a subtler form. Here the duty of communicating is readily allowed; but fears are expressed lest by strongly pressing it on men, you should engender something of formality, if not fall at last amongst the snares of Romanist delusions. "Certainly it is a duty: but why put it so prominently forward? you will make men think that all religion consists in attending the sacrament." Such is no unfrequent language; yet what is this but the deadly error of attacking formalism by removing forms instead of infusing spirit? It is pulling down the scaffolding because its work is not accomplished; it is cutting off the limbs lest men should confound them with the inner principle of life; it is to encourage men in staying away from communion altogether, instead of striving to bring them to it in a more faithful and earnest spirit. This is a fruit of the low and degenerate mysticism which is every where abroad; which, setting out by seeking to promote the essence and inner life of piety, ends by destroying its very existence; which tears down, in its misguided zeal, those necessary stays on which the tender shoots of holy affections must be long trained and helped to mount to heaven.—*Rev. Samuel Wilberforce.*

EVIDENCE OF CHRIST'S RESURRECTION.

It has been well contended against infidels, that if the body of Christ had really remained in the sepulchre, the Jewish rulers would have produced it in public, for the purpose of refuting, in the most convincing manner possible, the doctrine of the resurrection; and that with respect to the common cavils about the watch, the severity of the Roman discipline, (of which none could have been better apprized than the soldiers,) the poverty of the disciples, which removed them from the means of offering an adequate bribe, even if the offer and acceptance of it could have been practicable—together with every attendant circumstance, are ample demonstrations that it must have been removed in a supernatural manner. The credibility of the history is likewise increased by the fact, that not one of the Evangelists cites any eyewitness of the ACT of the resurrection, but merely those of its REALITY; whereas, had not the Gospels been intrinsically genuine, and had their authors been inventors of the marvellous, the Gospels would probably have described the ACT itself, and their writers, like those of the Apocryphal, would have launched at once into accounts the most marvellous and absurd.—*Church of England Quarterly Review.*

THE WONDERFUL WORKS OF THE MESSIAH.

Now the "wonderful things" which Messiah's "own right hand" showed him, I take to be the overthrow of the Pagan superstition, in the Roman empire, and other great kingdoms of the world, by the mere preaching of the Gospel, seconded by the exemplary lives and the miracles of the first preachers, and by their patient endurance of imprisonment, torture, and death, for the sake of Christ. It was, indeed, a wonderful thing, wrought by Christ's single arm, when his religion prevailed over the whole system of idolatry, supported as it was by the authority of sovereigns, by the learning of philosophers, and most of all, by the inveterate prejudices of the vulgar, attached to their false gods by the gratification which their very worship afforded to the sensual passions, and by the natural partiality of mankind in favor of any system, however absurd and corrupt, sanctioned by a long antiquity. It was a wonderful thing, when the devil's kingdom, with much of its invisible power, lost at once the whole of its external pomp and splendor; which silence being imposed on his oracles, and spells and enchantments divested of their power, the idolatrous worship which by those engines of deceit had been universally established, and for ages supported, notwithstanding the antiquity of its institutions, and the bewitching gayety and magnificence of its festivals, fell into neglect; when its cruel and lascivious rites, so long holden in superstitious veneration, on a sudden became the objects of a just and general abhorrence; when the unfrequented temples, spoiled of their immense treasures, sunk in ruins; and the images, stript of their gorgeous robes and costly jewels, were thrown into the Tiber, or into the common receptacles of filth and ordure. It was a wonderful thing when the minds of all men took a sudden turn; kings became the nursing fathers of the Church, statesmen courted her alliance, philosophy embraced her faith, and even the sword was justly drawn in her defence.—*Bishop Horsley.*

THE BEST MEANS OF GRACE.

Among all the means of grace, there is no one does so much corroborate and nourish the soul of man as the Holy Eucharist. How many wise and impartial reflections does the preparation for it occasion? What unfeigned humility, and what a profound awe of the divine majesty, does a previous self-examination beget in us? What a tender sense of the divine love does the contemplation of the whole mystery enkindle? What firmness and resolution do we derive from fresh vows and repeated engagements; and these offered up with so much solemnity? And how much, finally, is the habit of holiness improved by that spiritual pleasure, which the sensible assurances of grace and salvation work in us, by that awe and holy fear which the whole action leaves behind on our minds, and the zeal, vigilance, and circumspection it obliges us to for the time following? Not to mention here, how the participation of this holy sacrament obliges us to a most solemn exercise of repentance towards God, and faith in our Lord Jesus, of brotherly love and charity, and the hope of immortality and glory. *Here,* in a word, we prepare to meet God, as we would do in death and judgment; *here* we make an open profession of our holy faith, renounce the world and flesh, all our sinful or vain desires; devote ourselves to the service of Jesus; and learn to expect happiness from nothing else, but the merits and the imitation of the cross. So profound is the wisdom of this institution, that it evidently speaks God the author of it, and proclaims the too common neglect of it, in most parts of this nation, an inexcusable sin and folly.—*Rev. Dr. Lucas.*

HERESY AND SCHISM.

They which are saved must be sanctified in truth; they which are of the truth must be consummate and made perfect in one. They are no better than soul-murderers, be they never so painful in their teaching, that teach such doctrines as do either poison the Church with heresy, or dismember and rend it asunder with schism. Of heretics, St. Paul, forewarning the Church of Ephesus, saith, "I know that after my departure there will be ravening wolves enter in among you, not sparing the flock." Of schismatics he writeth in most earnest manner, as well to the Church of Corinth as of Rome. To the one, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all say one thing, and that there be no schism among you." To the other, "Mark them diligently who cause divisions." These serve not the Saviour; they serve the destroyer of the world.—*Archbishop Sandys.*

CONFESSION NOT REPENTANCE.

It is a great imposition which, it is to be feared, many men put upon themselves, when they divide confession from the other important parts of repentance, and sit down satisfied, as it were, upon the first step of the ladder. God forgive me, say they, I am a sinner; and after this they flatter themselves that all is well with them; they have told their tale, they have owned, and then they reckon themselves qualified for the divine mercy. But never was there a grosser imposition upon our reason, than such a proceeding as this. What! do we think that God perceives nothing but the sound of our lips? that he does not look into the heart? Where is the deep sorrow for sin? where the taking due shame upon ourselves? where the confusion of face, and remorse of mind which true repentance brings? Does such a slight confession carry the least mark of all, or any, of these? Does it not look as if we thought ourselves sure of pardon for a word's speaking? or that our confession was more for form's sake, and a mere point of ceremony showed towards our Creator? We may confess our faults to God every day of our lives, and twice, or oftener, every day, and still be as far from being forgiven, as he is, who never thinks about them. Unless we forsake them, all acknowledgments of guilt are but counterfeit. Such coin can never pass with God; it is base and adulterated; it has the stamp and inscription, indeed, of real penitence, but not the true weight and value. Let none of us, then, hope to deceive God with such a payment, as makes two faults of one; for to endeavor to pay a creditor in bad money, is not only not to pay him, but to attempt to cheat him too.—*Bishop Pearce.*

ENGLISH DIVINES.

Of all the studies calculated to engage the attention, to enlarge the mind, and to strengthen and purify the heart, there is none more delightful or instructive, than the biography of the worthies of the Anglican Church. There is no species of the highest human excellence, of which these holy men have not left us an exemplar; there is no field of learning or science which they have not extended and adorned: there is no rampart of the Christian faith which they have not either reared or fortified by their matchless and accumulated erudition; and so great and so various are the treasures of theological literature which they have bequeathed to the world, and more especially to their fellow countrymen,—for they spoke in the common tongue,—that were the writings of dissent entirely consumed by some modern Omar, and the works of the Divines of our English Establishment, alone remained extant, the loss would be but little felt, and but a mere stone would have been dislodged from the unshaken fortress of Christianity. Reverse the case, however; suppose the literature of dissent preserved, and that of the Church destroyed, where would be the glory of our English theology?—where those noble and impregnable defences, constructed by the hand of a Pearson, a Bull, a Waterland, a Butler, and a Magee, against which the infidel and the Socinian level their objections and cavils, only to be shivered into a thousand fragments?—*The (Cobourg) Church.*

A PICTURE OF PATIENCE.

"Gentle quiet rests upon her countenance; her forehead is smooth, without a fold; there is no wrinkle of discontent or anger, her brows are never knit with anxious cares, her eyes are never cast down with the feeling of misery. A white robe enfolds her bosom; there is the throne of the Spirit with the small still voice which once appeared to Elijah. Where God is, there is his daughter Patience. Where the Spirit of God descends to the earth, Patience accompanies him; she is his inseparable companion. Will, then, the Spirit of God dwell long with us, unless we receive her also with him? Without her, his companion and servant, he must in every place, and at all times, feel himself straitened. Against the attacks of the adversary he cannot long hold out alone without the companionship of Patience. Such is the motive, such is the conduct, such are the works of the patience which is genuine and heavenly, and which may truly be called spiritual. This is quite a different thing from the false and shameful hardihood of the world. Let us love the patience of God, the patience of Christ; let us give that again to him which he has given for us. Let us who believe in the resurrection of the spirit and the flesh, let us offer to him the patience of the spirit and the flesh. O let the whole world be taken from me if I can only gain patience!"—*Tertullian.*

DRAYTON-BEAUCHAMP AND RICHARD HOOKER.

Drayton-Beauchamp is an extensive but very poor and thinly populated parish, stretching several miles in length, though containing little more than 250 inhabitants. The parsonage is an old-fashioned country building, within about a stone's throw of the church. It has undergone many repairs and additions since Hooker's time, but the room supposed to be that good man's study still remains. After duly inspecting the parsonage, and indulging for a time in those meditations which the associations connected with the place naturally awakened in my mind, I crossed the garden to view the church. The original part of it, which includes the nave and the tower, was built about 1213, in the usual fashion of those days; but there have been subsequent additions in different styles of architecture. The church I found perfectly clean, and in as good repair as the age of the building and the circumstances of the place admit. As for the behaviour of the congregation, (for I remained in the parish over a Sunday,) it was just such as Hooker would have approved—plain, simple, and devout. The church was crowded, and the day being remarkably fine, it was an extremely interesting spectacle to observe the villagers approaching on every side across the meadows, or descending the neighboring hills, many of them from several miles' distance. There were nearly seventy communicants on the day I attended. The furniture of the church is much the same as is usually seen in country parishes. The font, I conclude, must have been ancient in the days of Hooker. The reading-pew, I observed, has two desks; the one so placed that the minister may look towards the altar in reading the prayers, the other at right angles with it, that he may turn round and face the congregation in reading the lessons. The pulpit is not particularly remarkable, but I could not look at it without veneration, while I thought of Hooker, and repeated to myself the remark of Walton—"Where he fixed his eyes at the beginning of his sermon, there they continued till it was ended." The pulpit cloth has, in large gold letters, the date of 1663 upon it, namely, three years after the Restoration. There are several curious monuments in the church; most of them cover the dust of the Cheyne family. I could not find any traditionary remains relative to the memory of Hooker. He remained in the parish too short a time probably to make a deep impression.—*Rev. C. S. Wilks.*

THE HISTORY OF HUMAN LIFE.

How truly does the journey of a single day, its changes and its hours, exhibit the history of human life! We rise up in the glorious freshness of a spring morning. The dews of night, those sweet days of nature, are hanging from each bough and leaf, and reflecting the bright and myriad hues of the morning. Our hearts are beating with hope, our frames buoyant with health. We see no cloud, we fear no storm; and with our chosen and beloved companions clustering around us, we commence our journey. Step by step, the scene becomes more lovely; hour by hour, our hopes become brighter. A few of our companions have dropped away—but in the multitude remaining, and the beauty of the scenery, their loss is unfelt. Suddenly we have entered on a new country. The dews of the morning are exhaled by the fervor of the noonday sun; the friends that started with us are disappeared. Some remain, but their looks are cold and estranged; others have become weary, and have laid down to their rest; but new faces are smiling upon us, and new hopes beckoning us on. The scenes are more glorious and brilliant, but the beauty and freshness of the morning have faded, and forever. But still our steps fail not, our spirits droop not. Onward and onward we go: the horizon of happiness and fame recedes as we advance to it; the shadows begin to lengthen, and the chilly airs of evening are usurping the fervor of the noonday. Still we press onward; the goal is not yet won—the haven not yet reached. The bright orb of Hope, that had cheered us on, is sinking in the west; our limbs begin to grow faint, our hearts to grow sad; we turn to gaze upon the scenes that we have passed, but the shadows of twilight have interposed their veil between us; we look around for the old and familiar faces, the companions of our travel, but we gaze in vain to find them—we have outstripped them all in our race after pleasure, and the phantom yet uncaught, in a land of strangers, in a sterile and inhospitable country, the night-time overtakes us; the dark and terrible night-time of death, and weary and heavy laden, we lie down to rest in the bed of the grave! Happy, thrice happy is he, who hath laid up treasures for himself for the distant and unknown to-morrow."—*Hon. Robert M. Chalton.*

PIETY OF THE EARLY CHRISTIANS.

"Had these early Christians no faults? We have heard much of their imperfections, of their errors, of their imperfect morality." It is true that they had faults, many and great faults. Just emerging as they did from all the loathsome pollutions of heathenism, their morals on many points were imperfect, and their perceptions of moral truth were far from being clear. But whatever their faults were, they had no hypocrisy in their *religious professions.* In these they were altogether whole-hearted and sincere, and they performed their duty as far as they knew it. They were ready at any time to sacrifice their all for Christ: and when they said that they gave up themselves and all that they had to be the Lord's, they meant just what they said, and shrunk not from any of the responsibilities involved in such a profession. It was their simple, implicit, whole-hearted faith which gave them their mighty power, and decked them in panoply for their terrific conflict with the powers of darkness, and gave them at last the victory. It is true they were roughly accoutered and imperfectly disciplined, but with the whole soul they loved the cause in which they were engaged: and in comparison with the better instructed Christians of modern times, they were like the barefooted and ill armed continentals of our revolutionary struggle, who loved their country, and were ready to die for it, in comparison with the well equipped and disciplined troops that were brought against them, who had no country to love, and whose chief motive of action was a derterminatio to maintain an honorable and soldierlike reputation. We all know which of the two succeeded best."

THE CHRISTIAN'S HOPE.

Let us often remember what that hope of glory is, to which we are called; let us often think that we are the children of light, the heirs of God, and joint heirs with Christ; and let us act as becomes such. What have we to fear to whom to die is the greatest advantage? What have we to desire on earth, who have a kingdom in our eye; a kingdom wherein dwells righteousness and peace, and love and glory? The expectation of an eternal kingdom should arm us with patience and resolution in our spiritual warfare: "The night is far spent, and the day is at hand; the night is short, but the day is eternal." Let us wait, let us watch, let us stand fast a while, a little while, and the day will break in upon us, a day that will chase away all sorrow, and fill us with joy and glory; a day wherein we shall complain no more, either of the infirmities of the body, or defects of the mind; wherein we shall grapple and fight no more either with temptations or evil, but shall be equal to the angels of God, as in the perfection of holiness, so in the perfection of pleasure too: being made like them impeccable and incorruptible, and therefore entirely and consummately blessed.—*Rev. Richard Lucas.*

TRUST IN GOD.

You are uneasy lest you should want proper food to support life, and proper raiment to clothe the body. Life and the body are certainly greater gifts than food and raiment. Who gave you them? God gave them; and gave them of his own will, before you could be in a capacity to ask them. Will not he who gave the greater, give the less? Will not he who gave life and the body, take care they shall be supported and clothed? Will he who gave what you could not ask, withhold what you can and do ask at his hands? It is ingratitude to distrust your best Benefactor.—Why should you apprehend, that he who has been with you all your life long, should now be with you no longer? Recollect the promise, "I will never leave thee nor forsake thee." Above all things, forget not that greatest and most stupendous of mercies, that best and unspeakable gift of God, and the unanswerable argument formed upon the consideration of it by the apostle: "He who spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?" Reflect on this, and "be not faithless, but believing."—*Bishop Horne.*

St. Lawrence Church, in the Isle of Wight, near Ventnor, is the smallest in England, the interior being incapable of accommodating more than from 25 to 30 persons! and during fine weather it is customary with the congregation to sit in the churchyard, where they can distinctly hear the service. Among the epitaphs in the churchyard is the following, recording the death of a gentleman from the upsetting of his carriage, while on a visit to the island with his daughter: "Sacred to the memory of William James, of Kensington Gore; who met his *untimely* death by an accident near this spot on the 29th of August, 1826, in the *ninety-firs* year of his age."

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society,* the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

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New York, May 9, 1840. tf

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